# The Living Church

A Weekly Record of its News its T[illegible] and its Thought

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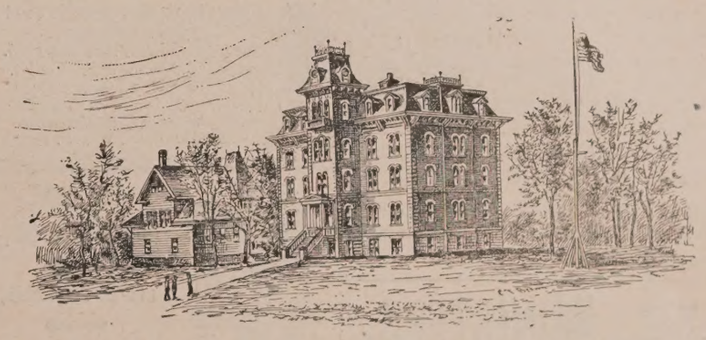

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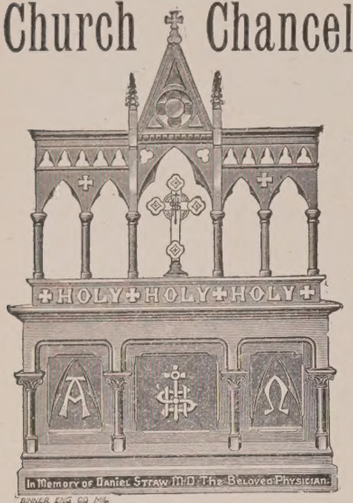


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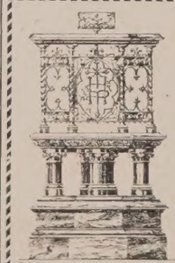

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*(For other Schools see page 367).*

# The Living Church

**Saturday, August 19, 1893**

## News and Notes

An archimandrite of the Greek Church, residing in England, says that the Roman Catholics, "like ourselves, are non-conformists in these isles. The Ecclesiastical State Church of England we recognize as an important branch of the great Catholic Church."

An English Church paper, alluding to the United States, speaks of "the extraordinary varieties of ritual one reads of in connection with the Episcopal Church out there." If all we "read of" in their own papers be true, the varieties of ritual in America are insignificant compared to those "out there" in Great Britain. A three-decker pulpit here is a curiosity, and we have not yet placed any of our altars "tablewise."

One of the Scotch stories which has reached a contemporary relates to a minister of the "Broad" section of the Established Church of Scotland. Meeting a member of his congregation making his way home somewhat deviously, he thus accosted him: "John, I thought you had taken the pledge." "Sae I did, sir," replied the culprit, "but it's a thing to tak' the pledge, and quite another thing to keep it, as ye ken weel enough wi' respect to the Confession o' Faith." The allusion to the Confession of Faith is particularly apropos in these days of down-gradism.

It is announced from England, with a proper horror for the barbaric propensities of the Americans, that our society ladies are having themselves tattooed, and that the professional tattooer is becoming as common as the manicure. The process is a recent invention of Edison's, and is said to be painless. We greatly fear that the correspondent from this side the water employed by some of our English contemporaries, have so far learned to appreciate a certain kind of American joke as to try experiments in the same line at the expense of their employers.

The friends of Nashotah will regret to hear that the failure of the Milwaukee National Bank has tied up, temporarily, it is hoped, a large portion of its building fund. There is a reasonable prospect that Nashotah will eventually recover all the money deposited. But meanwhile there is a building in process of construction, and the obligations to contractors must be met, and unless some one comes to the rescue soon, the authorities will be embarrassed, and the work receive a set-back. We hope that such a disaster will be averted by the prompt action of those to whom Nashotah is dear. Some two thousand dollars are needed at once to tide over the present emergency.

The clamor and threats of a few men in Colorado interested in the sale of silver, not only indicate an entire disregard of the interests of the country at large, but are likely to harm Colorado and discredit the State all over the world. They would convey the impression that Colorado is ruined and the people are reduced to beggary, if some silver mines have to be closed because the government does not make a market for them; whereas, the resources of the State are varied and immense. By the statistics of the last census, if we rightly remember, Colorado was rated as producing more bushels of grain to the acre, and getting a higher price per bushel, than any other portion of the country. We do not believe that these calamity shriekers represent the people of Colorado, who are brave and self-reliant. If every silver mine were closed, there would be no end of profitable mining and agriculture. It might take some time to adjust matters, but in the end Colorado would come out all right. It is a grand country, and can get along without more silver millionaires.

Bishop Paret's letter is most timely. He sets forth in a clear, incisive way the impossibility of tampering with the ministerial office. While it may happen that a bishop in licensing a lay reader may give him permission to lecture or exhort, the Church will never suffer that such a license may be stretched to authorize a sectarian minister to teach and preach. It is not probable that such ministers will accept the rating as licensed lay readers. We apprehend that the objective point is the agitation in the next General Convention for a canon which may open the doors to the indiscriminate admission of sectarian preachers to our pulpits, for the sake of advancing Christian Unity. This was the plausible plea upon which the Church was besought to enact the Creed as a part of its Constitution last year. But for the sake of Unity, the Church insists upon the Historic Episcopate, and does not propose to juggle or compromise on a vital principle.

The authorities of the Exposition have done wisely in their regulations of the exhibitions in the Midway Plaisance. The character of some of the dances there were demoralizing in the extreme, and should be restrained with a strong hand. It is no argument for their continuance that they were exhibitions of the customs of the countries. They are not customs which are pleasing to the eye or taste of civilized countries, and no good can result from their exposition. But we do not believe that they can be defended upon that ground. The American nation would not be willing that orgies in the slums of their great cities should be reproduced in foreign countries to illustrate the customs of the American people. Neither do we think that that which is vile and lewd in other countries can fairly be taken as specimens of the manners and amusements of the peoples of their lands. It is better that our youth should be shielded from such depravation even if the treasury of the Fair should suffer loss from the concessions. We want to see what is best and most elevating of all nations. There is enough of sin and corruption among us without seeking to know what other nations can teach us in that line.

## Brief Mention

A subscriber very rightly criticises the use of the word "christened" in the naming of a ship, which he says found its way into our columns not long ago. It was entirely an oversight. No one connected with the editorial writing or revision of copy for The Living Church would use the word in that way.———The pastor of a Methodist church in Delaware was unable to conduct the services on a recent Sunday on account of illness. His young daughter preached the sermon and conducted the morning service, and his wife officiated in the evening.———It is stated that Cardinal Newman's statue, originally intended for Oxford University, will shortly be placed in a position in front of the new *facade* of the Oratory at Brompton. If the report be true, it will not, we should think, give much, if any, satisfaction to those English Churchmen who subscribed to the memorial.———Archdeacon Farrar writes: "I propose to place a small but beautiful memorial to the late admirable Bishop Phillips Brooks, of Massachusetts, in St. Margaret's church, Westminster. He was known to hundreds of Englishmen, and all who knew him loved and honored him. He has often preached in the church, and commemoration of his name will be acceptable to all Americans, who held him in the warmest esteem."———The Rev. Dr. M'Connell, of Philadelphia is reported to have said: "I have been instructed by my ecclesiastical superior to use a prayer to Almighty God to avert the cholera. But cholera is a dirt disease. It is, therefore, a preventable disease. To prevent the cholera you have only to remove the dirt. If you leave the dirt you invite the cholera. This city of Philadelphia is full of filth which nobody is trying to remove. To let that filth remain and to pray God to keep away the cholera is to trifle both with the cholera and with Almighty God. While that filth is allowed to remain I refuse to offer such prayers."———Writing on "The Vatican and Home Rule," the correspondent of the London *Times* at Rome says: "It is perfectly well understood here, and probably in Ireland, that when, if ever, Home Rule is obtained, there will be a conflict between the priesthood and the revolutionary elements which are now making use of it. One of the wisest Irish Churchmen who has ever been in Rome, the late Cardinal Cullen, used to say that if ever laws were enacted against the Church in Ireland, it would be by an Irish Parliament.

## Bishop Paret on the Commission on Christian Unity

To the Editor of The Living Church.—I have read with great interest the statement made by the secretary of our Commission on Christian Unity, as published in your paper of August 5th. I am glad for the publication, because full information is the right of the Church at large, and because concealment or silence, or the appearance of it, would surely do harm. And I am glad for another reason, namely, that this clear statement of the progress of the consultations between the Commission and the Presbyterians opens the way for a fair, but kindly, consideration of some of the important points which have come up. The Presbyterians have freely and fully published, from time to time, their reports of interviews and correspondence; and very lately I received, through the kindness of their chairman of committee, the Rev. Dr. Smith, of Baltimore, a copy of their last report. If the recent correspondence in The Living Church should accomplish nothing more than to bring out this admirable statement from our own secretary, that alone will make me thankful for it.

But as a bishop in the Church I cannot keep silent when the Commission's own statement convinces me that they are taking positions and making assertions which the constitution and laws of the Church do not warrant. I do not think fair and full discussion will "throw obstacles in the way," but rather, if in kindness, must bring light, and must help to the truth. I would not, in the slightest degree, impugn the honor and good faith and great ability of the Commission and its members; and yet I must express my conviction that they have reached a point in their conferences where a wrong step or a few wrong words may do serious and lasting harm. I ask, therefore, that the Commission and the Church at large will carefully consider some of the declarations that have been made. In the statement by the secretary (p. 324 of The Living Church of Aug. 5th), I read: "I was asked by the author of the Presbyterian letter if we could consider the preaching function as apart from what is technically called the question of orders. My reply was that we could, for our Ordinal declares that the preaching function is not tied to ordination, but that the exercise of it is dependent on a license from the bishop."

As a bishop of the Church I cannot consent to this as a fair statement of the Church's position. If I am wrong I will be thankful to have my error shown.

I suppose what is referred to in the ordinal must be in the words which the bishop speaks to the deacon upon whom he has just laid hands: "Take thou authority to read the Gospel in the Church of God; and to preach the same, if thou be thereto licensed by the bishop himself."

Now, in one kind of literal interpretation this might be warrant for saying that "the preaching function is not tied to ordination." That is, ordination does always, of necessity, carry with it liberty to preach. Ordination to the deacon's office needs the bishop's license *in addition*, before the deacon can preach. But surely it does not intimate that one can preach *without* ordination. It asserts that even ordination itself is not enough. It is not true that "the exercise of preaching is dependent on a license from the bishop." Ordination to the priesthood is the conveyance of right to preach without special license, in addition, from the bishop. The deacon, however, though ordained, may not preach without that special license. The bishop's power to license him is expressly declared in the Ordinal. But an unordained person, or one whose claim to ordination is not acknowledged by the Church, may not preach at all. And I confidently affirm that no bishop can lawfully give him license so to do. True, the right to license has sometimes been claimed, and the claim has sometimes been put in exercise. But I maintain that the bishop who does it exceeds his powers, and transgresses the laws of the Church. And this matter does not rest on canons only. The deeper laws of the Church, in its constitution, its ordinal, its articles, assert the law clearly. There must be a ministry of bishops, priests, and deacons. This must be so reverently held

and esteemed that no man may be accounted a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, unless . . . he hath had Episcopal consecration or ordination." And the "functions" thus sacredly reserved for the ordained alone, are named in Article xxiii: "It is not lawful for any man to take upon himself the office of public preaching or ministering sacraments in the congregation before he be lawfully called and sent to execute the same." This means more than a bishop's license. These are the words which Holy Scripture and the Church use in speaking of ordination. The canons, then, are not the forbidding power or act. They merely reaffirm and apply the principles and great laws laid down by the Constitution of the Church, and by the Prayer Book.

But when and where may a bishop license a layman, or person, not rightly in orders, to preach? I answer, He may not do so at all. The canons explaining and applying the stronger law warn the officers of parishes and churches that they may not permit any man to officiate unless he bring proof that he has valid ordination recognized by the Church. And the one only exception is that this shall not forbid a communicant of the Church (of course under proper conditions) from acting as lay-reader. And next comes the canon on lay-reading. That office is, by the canon just before quoted and by its own clear terms, limited to "communicants in the Church." It does not include any others, however honorable the denomination to which they may belong.

It gives the bishop power to license to "read the services of the Church," with careful exceptions, under certain circumstances; and by giving liberty to license, it plainly implies that the license is necessary. And then it expressly forbids preaching, even with such license. "He may not deliver sermons of his own composition." But he may, if the bishop expressly authorize it, deliver lectures, instructions as a catechist, in vacant parishes or missions." (I am far away from books and quoting from memory only.) This is all. And surely here is no liberty for any bishop to permit or license any member or minister, not of this Church but of some separated body of Christians, to preach at the Church's services. "*Expressio unius, exclusio Alterius.*" By telling whom the bishop may license, what he may license them to do, and under what conditions, it clearly means that he may cense only such persons, only to do those well-defined things, and only under the specified conditions.

This does not shut out the layman from his cottage lectures, his Bible class addresses, his plain and earnest speaking in mission rooms and at special meetings of mission character. But it guards the "public preaching," it declares that in our solemn worship, at its appointed services, in its consecrated places, or places used as consecrated, no man may take the place of the authorized "preacher" or "proclaimer" or "herald" of God's Word, unless he be called and sent by lawful ordination.

"Public preaching," in its official character, is declared to be one of the functions of the holy ministry, and a bishop can no more authorize a man to execute it by license only and without ordination, than he can by license only and without ordination authorize him to consecrate and administer the Holy Communion. The assertion, therefore, that the power to preach is so "dependent on the bishop's license," that the bishop may authorize one who is not rightly ordained and not even a communicant in the Protestant Episcopal Church, to act as a public preacher in the congregation, is in clear contradiction to the letter and spirit of the Church's laws.

Much as we honor and love our Presbyterian brethren and gladly as we admire the devoutness and learning of their ministers, unless we are prepared to abandon the real "Historic Episcopate" (that is, the episcopate as shown in history), to turn our backs upon all Christian antiquity, to cut loose from the one Holy Catholic and Apostolic Church, to abandon the realities of the Church's historic identity, to invalidate and bring into disesteem our own orders, we may not practically recognize Presbyterian ordination by permitting Presbyterian ministers, however learned or devout, to minister Sacraments at our altars or to do "public preaching" in our congregations. If a bishop has power to license them, he has the same power to license a Baptist, Romanist, or Unitarian. And surely the Church which holds her own members to such exact standards of sound doctrine and tries them by rigid examinations before they can be permitted to preach, does not and will not throw down those safeguards and leave the liberty of preaching open to every bishop's whim.

WILLIAM PARET,
*Baltimore, Aug. 8, 1893.* Bishop of Maryland.

## Canada

The diocese of Toronto has just sustained a severe loss in the death of the Chancellor Dr. Richard Snelling, Q. C. He relinguished a commercial career early in life and adopted the legal profession, graduating as an LL. D. from Toronto University. He was keenly interested in the affairs of the Anglican Church, and was for 30 years a member of that synod. He was registrar of the diocese of Toronto until he succeeded the Hon. Edward Blake as chancellor. Dr. Snelling was 59; dropsy of the heart was the cause of his death.

Miss Wilson, daughter of the late Sir Daniel Wilson, has just returned to the city, and is about to found a branch of the order of the Sisterhood of Deaconesses. It is intended to be a companion order of the Sisterhood of St. John the Divine. Miss Wilson will give up her private residence as a home for the Sisterhood. After the late jubilee services at Trinity Church, Toronto, the congregation presented to Canon and Mrs. Sanson two handsome arm chairs, and a pair of field glasses to the assistant, the Rev. T. R. O'Meara. The Bishop Bethune College for girls at Oshawa, has been re-opened by the Sisters of St. John the Divine. The Kilburn Sisters have now over 200 pupils in their three schools in Toronto, Hamilton, and Ottawa. They intend to have a building in Hamilton for their exclusive use.

The Church membership in Toronto, according to a recent census, numbers 46,000, by far the strongest of any denominational showing. The late Mr. Robert Cockburn, of Cambellford, diocese of Toronto, made the following generous bequests; "To the Church of England in Cambellford, $2,000; Domestic Missions of the Church, $1,000; Foreign Missions of the Church, $1,000; Boys' Home, $1,000; Girls' Home, $1,000; Home for Incurables, $1,000, (all of Toronto); to the poor of Cambellton, to be invested and the interest distributed by executors and council, $2,000."

The Rev. F. B Hodgins, B. A., of the diocese of Niagara, has resigned his position in Bishop Ridley College where he has been master for three years, and has accepted the appointment of assistant minister at St. George's church, Ottawa. The Lenten offerings of the Sunday school of St. George's church, Guelph, amounted to $35.50. It has been devoted to the support of an Indian boy at Emmanuel College in the diocese of Saskatchewan. A letter has been received from the boy himself thanking the Sunday school for the gift. Professor Read a distinguished graduate of the Leipzig Conservatory of Music, and a successful composer, has resigned his position as organist and choirmaster at St. Thomas', St. Catherines. The Canadian Church Union Society, recently formed, has its headquarters at Hamilton. A central council elected annually is the executive body of the society. No parochial branch can be formed without the written consent of the parish priest. Mr. Maitland Newman, of Hamilton, a nephew of the great cardinal, is president. Applications for membership are coming in and already eight dioceses are represented. The first St. Catherine's Company of the Boys' Brigade (St. Thomas' church), went into camp last week on Lake Ontario. The chaplain of the company, the Rev. W. J. Armitage, conducted two daily services, held Bible readings and gave practical addresses on such subjects as "youth," "character," "personal purity." The camp is most healthful and useful.

At the recent synod of the diocese of Ontario it was moved by the Rev. A. Jarvis that the primate and metropolitan at the coming "general synod" should have the title of Archbishop, and that the delegates to the synod endeavor to have this arranged; the motion was carried. The chancellor of the diocese, past grand-master, R. T. Walkem, Q.C.; D. C.L., laid the corner-stone of St. John's church, New Dublin, with Masonic honors. On the occasion of the laying of the corner-stone of St. John's church, (Anglican), at Smith's Falls, the offertory amounted to $85, including a cheque for $25, the gift of a Presbyterian resident of the town. The Indian church of Deseronto desire to place a memorial in the interior of the church which is about to be renovated, to the memory of the late Rev. Saltern Givins, the first Church missionary stationed at that post.

On the 14th ult, the Bishop of Ontario administered the rite of Confirmation to 11 young persons, assisted by the rural dean and two other clergymen, at St. Paul's Sydenham. There was a full musical service, a number of the choir and the organist being amongst those confirmed. The incumbent and his wife were presented with a purse and a suitable address.

A special ordination was held by the Bishop of Huron in Trinity church, St. Thomas, when two candidates were advanced to the diaconate. The Bishop addressed the Sunday school in the afternoon, and in the evening preached his remarkable and eloquent sermon on "The stone which the builders rejected," which he has delivered in several cities since his return from Palestine. The Rev. R. T. Davis presented a class of 22 candidates to Bishop Baldwin for Confirmation at Sarina. A chime of bells the gift of Mrs. Salter to St. George's church, (Sarina), was rung for the first time on the 26th, and a special service of song was rendered by the choir.

The Rev. Mr. Murphy rector of Holy Trinity, Chatsham, has received the offer of the rectorship of Christ church, Vancouver, with a salary of $2,000 per annum. On the 23rd ult, the Bishop of Huron confirmed 65 candidates at St. James' church, Stratford. The quarterly meeting of the Sunday School Association of Middlesex deanery was held on the 25th. An able address on "Successful teaching" was given by the Rev. Mr. Taylor; and the subject of the opening and closing exercises of Sunday school was discussed at some length. The Rev. Mr. Armstrong of Huron diocese is taking duty at Duxbury, Mass., U. S. A., for the summer months. The rector and churchwardens of All Saints', Windsor, presented the assistant minister, the Rev. R. Howard, with an address and a pocket book containing $60 in gold. Mr. Howard is leaving Windsor to pursue his arts' course at Trinity University, Toronto.

The diocesan synod of New Westminster, met July 13th. The Bishop administered the rite of Confirmation to 17 Indian candidates at Lytton. One female candidate was confirmed at Yale the following day. Since our last communication the total number of contributions to the Indian hospital at Lytton amount to $166.05. It is encouraging and a little touching to learn that the Indians themselves made $4.00 of this sum by a magic lantern entertainment. The Church of England Industrial School at Elkhorn, (diocese of New Westminster), has just won the Canadian flag promised by the Indian Commissioner to the best industrial school in Manitoba and the north-west territories. Great advantage has resulted from the "outing" system which has been adopted there by which pupils are employed in the local workshops and stores; pupils who learn printing being instructed at the local newspaper office. A number of shops presenting a neat and business appearance are fitted up in connection with the school.

The Bishop of Rupert's Land formally re-opened St. Matthew's church, Brandon, on the 7th of August. The regular triennial meeting of the Provincial Synod was summoned for August 9th. On the 7th, the Rev. Jervois A. Newnham, D.D., was consecrated Bishop of Moosonee in Holy Trinity church, Winnipeg. There were present besides a large number of the clergy, the Metropolitan, the Bishops of Athabasca, Qu' Appelle, Saskatchewan, and Calgary, and Bishop Walker of North Dakota. The sermon was preached by Dr. Henderson, Principal of the Theological College, Montreal, and father-in-law of Dr. Newnham. The new Bishop is 39 years of age and succeeds the late Bishop Horden with whom he was at the time of his death. The Church Missionary Society, London, Eng., with whom the appointment lies, nominated the reverend gentleman to that position, and it was confirmed by the Metropolitan. Bishop Newnham is a graduate of McGill University where he passed with distinction, and an alumnus of the Theological College, Montreal, which has good ground to congratulate itself on the elevation of the first of its alumni to the bench. The missionary diocese of Moosonee is the largest in British North America many of its clergy covering 1500 to 2,000 miles in their planned out tour of visits. It was only raised to the dignity of an episcopal see in 1872, although prior to this Bishop Horden had given 20 years of his life's work to Moosonee. At Moose Fort on Moose Island stand the unpretentious, but comfortable see house and cathedral.

Attention is called to a book just published by Bishop Bompas, entitled "Northern Lights." It is a work that will prove rich in material to clergy and teacher. Prefixed to the book is a diocesan map of Canada. The Bishop by his long residence of 23 years in the great northwest has acquired a unique experience which renders the work of deep interest to all readers.

The Bishop of Algoma took part in the consecration of the four bishops in St. Paul's cathedral, London, England, on St. Peter's Day. The Bishop intended to sail for home on the 13th of July, but had to remain longer in the interests of the Indian work in his diocese. He expected to leave on the 27th ult. The Rev. R. Bennison prior to his leaving for Nipigon, Algoma, was presented with a purse by the congregation of the church of the Ascension, Toronto. At Trout Creek a site has been purchased and a church is to be erected, the work being pushed on by the incumbent and the rural dean of Parry Sound and Nipigon.

At Bishop's College, Lennoxville, a new paper "The Mitre", has been issued. It is designed to be the official organ of the students of that university. The Bishop of Quebec has just consecrated the Indian church of Pt. Blene on the Montagnais reserve. The Kilburn Sisters presented the altar cloth. The fair linen, very beautifully and elaborately embroidered was presented by the Guild of St. Matthew's, Quebec. The altar vessels are of chaste design and solid silver, the font was given by the vestry of St. James', Three Rivers having been originally presented to that church in 1830 by Bishop Stewart. Bishop Dunn baptized three Indian children in the afternoon following the consecration, and the Indians presented an embroidered bag containing $26 to the missionary in charge. The services were earnestly and reverently followed by the congregation from their Cree Prayer-book.

From the will of the late H. O. Andrews, Q. C., there falls to the diocese of Montreal $150,000. The sum is directed to be applied to the erection or support of such charitable Church institutions in or about Montreal as the Bishop *pro tem* and the trustees and executors of the will may deem advisable. The Rev. C. Bancroft, formerly rector of Sutton in this diocese, who had been appointed assistant at the church of the Good Shepherd, Nashua, N. H. U. S. A., has been unanimously elected rector of that parish, his predecessor having accepted a call to San Francisco, the Bishop of the diocese has confirmed the election. Canada at large loses a man whose name has been a household one for more than half a century in the death of Mr. John Lovell, who came to Montreal more than 70 years ago, and the Church loses one of her most faithful sons and most loyal adherents in her early days. Mr. Lovell was an intimate friend of the first Bishop of Montreal, the Rt. Rev. Dr. Fulford, and he aided in the erection and support of many of the older churches in this city. In business circles he will always be associated with the extensive printing firms in Canada and

New York which so long have borne his name; in private his memory will long be cherished as that of a generous friend, a benevolent enterprising Christian, and a good citizen. He was one of those rare characters which form the landmark of a century.

The Bishop of Montreal continues to slowly improve, but it will probably be some time before he is able to resume his episcopal duties; yet so faithful and regular has been the annual visitations of his diocese through the 14 years of his episcopacy, that no serious injury can result from the temporary interruption of the work. The diocese unites in urging him to take entire rest, and in following him daily in loving prayers and wishes.

## New York City

On the Feast of the Transfiguration, the Rev. W. W. Davis, Jr., entered upon his duties as one of the assistant clergy of St. George's church, the Rev. W. S. Rainsford, D.D., rector. Mr. Davis comes from the rectorship of St. Luke's church, San Francisco, and is a preacher of much ability. One of his duties will probably be to act as preacher at Sunday evening services.

The Most Rev. Dionysius Latas, archbishop of Zante, in the Church of Greece, whose arrival in this city has already been referred to in these columns, was last week the guest of the Bishop of New York at Saratoga Springs. He was accompanied by his chaplain and associate in travel, the Rev. Homer Beratis. The Archbishop wore his ecclesiastical robes, according to the usage of the Greek Church, and is said to have attracted considerable attention.

During the absence of the rector, the Rev. Dr. E. H Krans, on his vacation, services at St. Ann's church are in charge of the Rev. John Chamberlain, and are conducted with regularity. Mr. Chamberlain has also active connection with the work of the Church Mission to Deaf-Mutes, of which he is the assistant superintendent.

The August meeting of the Tee-To-Tum Club of Calvary parish, the Rev. Dr. Henry Y. Satterlee, rector, was of much interest. Mr. Alexander Hadden presided. The summer work of the club is progressing in an encouraging manner, and the organization is contemplated of a loan association for the purpose of aiding workingmen in their financial affairs. It will be conducted on business principles. Services at the Galilee mission of this parish are regularly conducted in the absence of the clergyman in charge on his well-earned vacation.

During the summer months services at Avenue A mission are adapted to the season. The Sunday evening service, at which the music is led by a vested boy choir, has become very popular and is always crowded. A service on Monday evenings is well-attended by the children of the neighborhood. There are now about 85 names on the roll of this service, and the average attendance has been 65. A record of attendance of each child is kept, and periodically prizes are given for regularity of attendance. The chapter of the Brotherhood of St. Andrew holds out special inducements for Bible study. During the summer each child is presented with a bunch of flowers at the close of each service.

The evening service of the Feast of the Transfiguration at St. Augustine's chapel (Trinity parish), was made most interesting by the Baptism of three young girls who recently joined the Sunday school, coming from sects where this sacrament fails to hold its rightful place. It was administered by the Rev. Mr. Harris, and five of the Sunday school teachers took the place of witnesses. The sermon was preached by the Rev. C. Otto Arnold, a former assistant at this chapel. The presence of three clergymen, a full choir, and a very fair congregation, made the fact that it is the height of midsummer almost incredible, and the absence of the Rev. Dr. Kimber, who is taking a well-earned vacation, was regretted.

The new athletic grounds of St. George's church are now finished and ready for use. They are at Weehawken, on the edge of the city. The athletic club connected with the parish held its 5th annual games on Saturday, Aug. 12th. They consisted of running, jumping, bicycle contests, and were followed by a baseball game with a nine from St. Bartholomew's church. The reading room for working girls, newly opened by Mrs. Marquand, has had an encouraging measure of success. The Girls' Friendly Society has been having as eries of excursions, given by the liberality of Mrs. Morgan. The members have decided on special efforts to be undertaken early in the autumn in aid of the endowment fund of the parish. Seaside work at Rockaway Beach is caring for between 200 and 300 outings a day.

The scope of the Home for Incurables, at Fordham, is gradually enlarging, and expenses are increasing from year to year—the amount of work in relieving in still greater ratio. The great prosperity during some years past has led many to suppose that the endowments are sufficient to provide for all the applicants of the incurable class, and in consequence of this erroneous impression, the contribution list has fallen off of late. Thus the institution is prevented from enlarging its list of free or partly free patients, so that what has been one of the chief objects of the work, is in a measure defeated. And the managers make special appeal that the lack be met by enlarged giving. The present accommodation of patients in this institution is about 185, and usually all the beds are filled. At the present time, several patients await admission, whose cases have been approved. The annual expenses, according to the latest report, were about $55,000, while the receipts were several thousand short of this. These resources are derived from the pay of patients, interest on investments, and contributions of regular subscribers. The legacies occasionally received cannot be directly applied to the running expenses, unless it is so specified in the bequest, but are always invested and the interest only used. A building has lately been added to those already making the "plant" of the institution—the cost of the erection being about $20,000. It is three stories high, of brick, with heating and laundry facilities for the whole foundation, and sleeping accommodations for about 20 nurses and servants. During the year just past, a legacy of $50,000 for investment, was received from the estate of John T. Farrish. Mr. Farrish also founded a free bed in perpetuity. There were also received the following legacies: From the late Thomas Hope, $5,000: residuary amount from the estate of Sarah Burr, $4,000; from the late Harriet Flint, $1,776; and the late Cornelia E. Cairns, $500. Legacies have also been provided by the wills of the late Mrs. Robert L. Stuart, and the late Wm. Astor. Free beds in perpetuity have been established by Mr. Henry F. Spaulding and Mrs. Richard T. Auchmuty. Religious needs have been cared for regularly by clergymen of the Church.

## Philadelphia

Bishop Whitaker is at present at Banff, North-western Canada. He is in excellent health, and having an enjoyable time.

The young ladies of Miss Aertsen's Bible Class and the choir of St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector, have procured a fine baptismal font, of Indiana limestone, octagonal in shape, as a memorial to the late William Waltemate, a former leading member of the choir. This font will be shortly placed in the church of the Good Shepherd, Forest City, near Scranton, Pa., to which place Mr. Waltemate had removed a short time prior to his decease.

The largest funeral procession ever seen in West Philadelphia followed the mortal remains of Police Magistrate Thomas H. Clark to their final resting place in West Laurel Hill cemetery, on the 9th inst. He was a prominent member of Calvary Monumental church, whose rector, the Rev. Thomas Poole Hutchinson, said the burial office at his late residence, and the committal at the grave. Prominent state and city officials were in attendance as well as the Mayors of various cities in adjoining states.

Messrs. G. W. and W. D. Hewitt, architects, have prepared plans for a new receiving ward and laundry, to be erected on the grounds of the Episcopal Hospital. The receiving ward on Front street, south of Lehigh avenue, will be 155 by 55 feet in dimensions. It is to be of Trenton brownstone, and similar in style of architecture to the other buildings. On the first floor is a hall 22 feet wide, in which is an elevator large enough to accommodate a cot, on which patients can be conveyed to the upper floors. On the left of the hall is a ward for men, with toilet rooms and diet kitchen, and on the right an operating-room, with etherizing and recovery rooms, also a dark room for treatment of diseases of the eye. On the second floor to the left of the main hall is a ward for women, with toilet room and diet kitchen, and on the right the men's ward. The operating room has a skylight. The third floor is for the patients' clothing, with rooms for the servants, nurses, and a store room. In the basement is the dispensary. The building will be connected with the old one by means of a bridge similar to the one between the eastern wing of the hospital and the Harrison Memorial House. The building is to be thoroughly fire-proof; the stairways of iron and slate. In addition to the present engine-room, a laundry is being erected, 30 by 40 feet, on the first floor. On the second floor will be a large drying-room, with apparatus of the most approved form. In addition, a carpenter shop, with the necessary tools and appliances, will be constructed over the engine room. The laundry is also fire-proof, and will be ready for occupancy in October. It will be at least a year before the receiving ward is completed. The cost of both buildings will be about $100,000. Additional boiler capacity is being placed in the present engine room for the electric light system. The Rev. W. M. Harrison has returned from his trip abroad with renewed health, and has resumed his duties as chaplain.

The Rev. Willison Bowers French, A.B., rector of St. Paul's church, Aramingo, Philadelphia, entered into rest eternal on the morning of the Feast of the Transfiguration, after an illness of three weeks. He was the son of the Rev. W. C. French, D.D., and was born in Ohio March 17, 1850. After an academical education at Oberlin, he entered Gambier college at Kenyon, O., from which he graduated A. B. in the class of '72. He thence proceeded to New York, where he studied divinity in the Union Seminary, graduating in 1875. He was ordained to the diaconate the same year, and advanced to the priesthood in the year following by the late Bishop Bedell. His first charge was at St. James' church, Wooster, O., from 1876 to 1879. In 1880 he was called to the rectorship of St. Thomas' church, Berea, O., where he continued until 1887, when he came to this city with his father. At that time the *Standard of the Cross*, which had been published in Cleveland, was removed to this city and incorporated with *The Church*, published here, the Rev. Dr. French being editor-in-chief, and his son associate editor. They continued with the paper until the spring of 1892, when Dr. French retired, and was succeeded by the Rev. Dr. Fulton, the son remaining with the new paper, *The Church Standard*, until last winter. For a brief period Mr. French was assistant to the late Rev. Dr. Conrad at St. Mary's Memorial church, Wayne, Pa., and was called to the rectorship of St. Paul's, Aramingo, in January, 1891. In the following August he removed with his family from West Philadelphia to the neighborhood of his new charge. The burial office was said at St. Paul's, on Tuesday afternoon, 8th inst, and was in charge of the Rev. J. B. Harding, rector of St. Mark's, Frankford, assisted by the Rev. Dr. Fleming James, of the Divinity School, the Rev. Wm. Bower, of St. Luke's, and the Rev. Samuel J. French, of the church of the Redeemer, Sayre, Pa., a brother of the deceased. The funeral chant was rendered by a full surpliced choir, aided by the members of St. Mark's choir. The service closed with the singing of the *De Profundis*. The body was placed in a vault at Cedar Hill cemetery, whence it was removed the following day for final interment at his former home in Ohio. Mr. French was married in June, 1887, to Miss Avery, of Delaware, O., who, with three small sons, survive him. He leaves two brothers, the elder of whom is the Rev. Samuel J. French.

St. John's church, Northern Liberties, the fifth oldest church in the city, which was erected in 1815 through the energy of the first rector, the late Rev. George Boyd, D.D., has undergone extensive alterations the present summer under the direction of the vestry and the present rector, the Rev. R. Heber Barnes, aided by contributions from many of the former parishioners, who have removed to more desirable neighborhoods. A section of the gallery has been removed, and the organ rebuilt near the chancel for a chorus choir, thus bringing the musical part of the services in closer touch with the congregation. A robing-room has been added to the church, and the font removed to its proper position in the baptistry at the entrance. During the first 40 years of the existence of this parish it had a flourishing congregation of at least 1,000 persons, which has been much depleted by reason of the removal of the wealthier members. The parish has as yet no endowment, and although unaided by contributions, is self-supporting. It is located in the midst of a large missionary field, teeming with the laboring classes not reached, it is stated, by any other English speaking church service. During the past year new life and activity seem to have been infused, and there are many evident encouraging signs for a prosperous future on missionary lines. The first anniversary of the present rector showed an increase in every department of parish work and finances. The Sunday school has more than doubled; the congregation has increased four-fold; baptisms, 39; confirmed, 8; present number of communicants, 139. The five active guilds are full of energy and willing to work with the rector for the prosperity of the church. A parish building, on vacant ground adjoining the church, is very much needed. At present the Sunday school, the guilds, and some of the week day services are held in the crypt, which is damp, dark, and badly ventilated, so that the work of the church is being carried on under great disadvantages. Four years ago the Sunday school started a fund for a parish building with the sum of $25, which has since been increased to $500. This old church is now in the midst of a large population who chiefly work in the factories, and where a church for the people is very much needed. It is hoped that it will be maintained there for many years to come, and it will be if a few generous hearts will come forward and support it financially.

# Diocesan News

## New Jersey

**John Scarborough, D.D., Bishop**

ATLANTIC CITY.—A class of seven persons was confirmed by the Bishop of the diocese, at the church of the Ascension, the Rev. J. H. Townsend, rector, on Sunday evening, July 30th. The new church, which is being built at a cost of $25,000, will seat a thousand people. Nearly one half of the whole amount has already been given. It will be ready for occupancy before the beginning of next year.

The Bishop took the duty of St. James' church in the morning. A large congregation was present. This church is open but four months in the year for the accommodati of the summer visitors. The music is in charge of Pro Frank Leslie Crowell, of Philadelphia, who officiates as organist and choirmaster, with most satisfactory results.

By the death of Miss Clymer, Trinity church, Trenton, the Rev. H. M. Barbour, rector, receives a handsome legacy. The Children's Home, and the Old Women's Home, are also remembered. Miss Clymer has long been a benefactress of the parish.

## New York

**Henry C. Potter, D.D., LL.D., Bishop**

MOUNT VERNON.—The rector of Trinity church, the Rev. S. T. Graham, gave a special address at a public meeting last Thursday, at Willard Hall, on "Temperance and the Excise Laws."

WALDEN.—The Woman's Auxiliary of the archdeaconry of Orange, held its August meeting at St. Andrew's church, the Rev. S. H. Young, rector. Business was transacted in the afternoon. At night, an interesting missionary meeting was held, at which addresses were made by the Ven. W. R. Thomas, D. D., archdeacon of Orange, the Ven. Archdeacon Kirkby, D. D., and the Rev. P. C. Creveling.

PEEKSKILL.—The Rev. Thomas McClure Peters, D. D. Archdeacon of the diocese and rector of St. Michael's church, Ninety-ninth st. and Amsterdam ave., Harlem, was found dead in bed at the house of Frederick R. Manser, Jr., 144 Hudson ave., this city, at about 9 o'clock Sunday morning. Dr. Peters reached Peekskill at 6 o'clock Saturday evening from Tarrytown. He was born in Boston on June 6, 1821. He entered Yale University and was graduated in the class of 1841. After a trip to Europe, he became a student of the General Theological Seminary, and was graduated in 1847. He was ordained on June 27th, of that year.

KINGSTON.—On Saturday afternoon, the Rev. Lewis T. Wattson, rector of St. John's church, was honored with a call from Bishop Potter, of New York, accompanied by the most Reverend Dionysius Latas, the Archbishop of Zante, Greece, and his secretary and deacon, Homer Beratis. The distinguished party were on their way to Onteora in the Catskills, and having two or three hours to wait for the mountain express, drove from the station to St. John's rectory. After a few minutes rest and conversation the Greek Archbishop expressed a desire to visit St. John's and the Mission church of the Holy Cross, and Mr. Wattson was most glad to have him do so. At St. John's church the Archbishop, assisted by his deacon, intoned most beautifully a portion of the Greek Liturgy and in English offered a brief prayer for the continued prosperity and greatness of the United States.

## Long Island.

**Abram N. Littlejohn, D. D., LL. D., Bishop.**

BROOKLYN.—Very important alterations are in progress in the church of the Messiah, of which the Rev. Charles R. Baker is rector. They comprise the construction and furnishing of a new chancel, involving the absorption of the space occupied by the old chapel and ten feet additional. About 75 more sittings will be added to the capacity of the church, and ample accommodation will be afforded for the vested choir, numbering 35. All the furnishings will be new and there will be many memorials. The building of this fine sanctuary will complete the work of remodelling which has been in progress for several years, resulting in the creation of a Christian temple inferior to none in the city. Particular description of the artistic features and special points of interest in this important undertaking must be deferred until it is further advanced. It is expected to be finished about the middle of the autumn.

## South Dakota

**Wm. Hobart Hare, D.D., Bishop**

MADISON.—Aug. 1st the very interesting ceremonies of consecrating Grace church of this city were conducted under the direction of the Rt. Rev. W. H. Hare, D. D. At eight o'clock the clergymen were met at the church door by the officers of Grace church. The officers preceded the clergymen upon entering the church, reciting the 24th psalm responsively as they passed up the aisle. At the altar the church officers opened rank and the clergymen passed into the chancel and assumed their respective stations. At the call of the Bishop, Warden S. C. Clark read the instrument which gave assurance that the church edifice to be consecrated was absolutely free from debt, followed by the Rev. W. J. Cleveland, who read the instrument of donation and request that the church edifice be now consecrated by the Bishop. The Bishop then formally consecrated the church edifice, the instrument setting forth the act of consecration being read by Dr. James Trimble.

Evening Prayer was said at the conclusion of the consecration, the Rev. F. M. Weddell, of Wells, Minn., reading responsively. The service concluded, the Rev. John H. Babcock, of Mitchell, preached an inspiring sermon from the text, "I will make them joyful in my house of prayer; mine house shall be called a house of prayer for all people."

The services throughout were decidedly enjoyable and impressive, and while the Rev. Mr. Cleveland and his parishioners were delighted with their achievement in building the church edifice and presenting it to the Bishop, they also received many congratulations from their friends of other denominations who were present to witness the ceremonies.

PINE RIDGE RESERVE—AGENCY DISTRICT.—Tuesday afternoon, Aug. 1st., was set apart for the laying of the cornerstone of St. Andrew's chapel. When the missionary reached the ground on which the chapel was being erected, it looked as if a little village had been built there since his last visit. Tepes, tents, wagons, and ponies formed a circle around the walls of the old building. In the centre was the hastily-constructed tent of the workmen. About 225 people had gathered together from all over the Reservation to take part in the joyful service. At 2:30 P. M., the procession, consisting of members of Young Men's Society of St. Andrew's, catechists, helpers, and clergy, left the little school house, and repaired to the church grounds. There being no service for the laying of a corner-stone printed in Dakota, the missionary used a form of his own selection, for this occasion. The following were the contents of the box in the corner-stone: Dakota New Testament, Prayer Book, Hymnal, English Prayer Book and Hymnal, THE LIVING CHURCH, *Churchman, Church News, The Anpas, Spirit of Missions, Young Christian Soldier*, Manual of St. Andrew's Brotherhood, in Dakota; list of members of young men's and women's societies. After the service they repaired to a tent near at hand, and enjoyed a bountiful repast, which the women of St. Andrew's had kindly prepared. The chapel is to be a frame structure; nave, 20x40; chancel, 8x10; vestry, 12x14,; and porch, 8x10. Evening Prayer was read at the school house at 8:30, by the missionary, assisted by the Rev. Amos Ross and Joseph Black Bear.

## Massachusetts

BOSTON.—The Rev. J. J. Cressey, after a few days illness, died at the Cambridge hospital on the evening of the Transfiguration. There were present with him before his death, the Rev. Dr. Abbott and the Rev. Samuel Hodgkiss. On the Thursday preceding, he was stricken with paralysis on the right side and never regained consciousness. His work in the sacred ministry was largely carried on in this diocese He was for many years rector of the House of Prayer, Lowell, and All Saints', Chelmsford. For five years he was in charge of Trinity church, Bridgewater, which he lately resigned. During the summer months, he was engaged in supplying vacant parishes, and took the place of the Rev. Dr. Converse at St. John's, Boston Highlands. His was a faithful, earnest, and consecrated ministry, and wherever he labored, he endeared himself and his work to the many he came in contact with. Few could have gained his popularity or been possessed of his genial and kind nature. Though conscious of an incipient disease, he felt it was the call to him to do the best work in his allotted time, and with that end in view, he labored unceasingly, and has left behind a noble record. The service was held in St. James' North Cambridge, the Rev. Dr. Abbott officiating, and the interment took place at Rowley. The Rev. A. E. George, his friend for many years, to whom was consigned the arrangements of the funeral, was unable to be present.

The Rev. W. D. P. Bliss and family will sail for Germany the latter part of August. The Rev. Dr. Converse is summering at North East Harbor, Me. The Rev. W. J. Findlay has charge of the church of the Advent, during the vacation of the rector. The Rev. A. E. George is still at his parish, and during the entire work of the peninsular district.

Two new chancel windows have been placed in the church of the Good Shepherd by Mr. and Mrs. George E. Wilder in memory of their fathers, Mr. Daniel K. Wilder and Mr. Edward Ingersoll. A passion vine with its flowers runs from the bottom to the top of the window, and interspersed here and there are lilies and pomegranates on a background of olive green leaves. In the apex of the window on the one side is the chalice, and in that of the other side is the paten.

BEVERLY.—St. Peter's receives $400 from the will of Martha Frankland.

LAWRENCE.—The will of Catherine Ashton gives $100 to the Sunday school of Grace church.

FALMOUTH.—The Rev. H. H. Smythe, at the invitation of Mr. Frank Beebe, has gone on an European tour. His parish will be supplied by the visiting clergy in and around the village.

MARLBOROUGH.—The Girls' Friendly Society in the church of the Holy Trinity, is in a very prosperous condition, and numbers 25 membdrs, 2 married members, 4 probationers, 16 candidates, 4 working associates, and 5 honorary members. There are six members of the Brotherhood of St. Andrew, a chapter of which was recently started in the parish.

## Mississippi

**Hugh Miller Thompson, S.T.D., LL.D., Bishop**

The Rev. P. G. Sears, rector of Christ church, Holly Springs, has purchased the "Bethlehem Academy," which has been for 20 years past in the hands of a Roman Catholic Sisterhood. Mr. Sears proposes beginning a Church school in it, to be known as St. Thomas' Hall. This was the name of a Church school carried on by Gen. C. W. Sears, the father of the Rev. P. G. Sears, before the war, and which adjoined the property just acquired. Gen. Sears was afterward a professor in the University of Mississippi.

A very handsome chalice and paten of solid silver has been presented to St. James' church, Port Gibson. Their design and workmanship are simply exquisite, and reflect great credit on the Gorham Mfg. Co., the makers. They were made of contributions of old silver and jewels.

## South Carolina

**Wm. B. W. Howe, S.T.D., Bishop**
**Ellison Capers, Ass't Bishop**

The Rev. R. P. Eubanks, who has for some time past been the assistant of Archdeacon Joyner in his great mission work among the colored people in and about Columbia, has, at the suggestion of Bishop Capers, resigned the same to take charge of Grace church, Anderson. The Bishop feels that Mr. Eubanks will be of larger service to the Church in that wide field so long vacant and needing the care of a pastor. He will enter upon his duties in Anderson about the 1st of September.

Archdeacon Joyner makes the following report of the Good Physician Hospital, recently established by him in Columbia in connection with his work among the colored people: "The amount expended upon the building, including water, hot and cold, and a mortuary chapel (which the doctor and nurse do not propose to let us use), is near $1,000. The monthly expenses are not far short of $100, including salaries, groceries, etc. The dispensary has so far paid its own expenses." Hospital report for July, 1893: Number of patients admitted, 8; number of patients discharged cured, 2; number of patients discharged unimproved, 2; number of patients remaining, 4. Dispensary report: Number of patients treated, 85; number of prescriptions written, 106; number of prescriptions refilled, 40; surgical dressings daily, 2; outdoor visits made and patients treated, 12. Mary V. Glenton, M.D., physician in charge.

Bishop Capers visited Sewanee, Tenn., recently in order to be present at the commencement exercises of the University of the South. The Rev. Messrs. John Kershaw, Theodore D. Bratton, and W. A. Guerry were also present.

Mr. Wilmot S. Holmes, who has just finished his theological studies at the University of the South, will be ordained to the diaconate on Sept. 24th by Bishop Capers.

Mr. W. T. Capers, son of the Bishop, who is at present studying for the ministry at the Theological Seminary (Alexandria) of Virginia, is spending his vacation with his people at "Camp Cottage," Cæsar Head.

The Rev. W. A. Guerry, rector of St. John's church, Florence, who was recently called to succeed Bishop Capers in the rectorship of Trinity church, Columbia, has not yet signified his intentions. The vacancy at Trinity church is being filled by Mr. T. T. Walsh, a candidate for Holy Orders, as lay reader. Mr. Walsh expects to enter upon his theological studies at the University of the South at the beginning of the next term.

The Rev. A. Ernest Cornish has received and accepted an appointment as city missionary of Charleston. Mr. Cornish will be greatly missed in Graniteville, where he has resided, and in the mission field where he has so faithfully served for a number of years. It may prove hard to find a man of such energy and zeal to fill his place.

## Connecticut

**John Williams, D. D., LL.D., Bishop**

NORFOLK.—Services have been held each week beginning with the first Sunday in July. The Rev. Professor Barbour, of the Berkeley Divinity School, has his summer home in this village, and has done much to keep up a spirit of loyalty to the Church in those of our Communion who visit the place. The old Town Hall is each Sunday transformed into a very churchly place of worship, with an altar, lectern, and other appointments. The narrow and uncomfortable seats, however, keep many away from the services. The neighboring clergy officiate, assisted by Professor Barbour. A building lot has been given by Mr. Frederick Shepard of East Orange, N. J. The land immediately adjoining is to be converted into a park, and the surroundings are all of the very best. It is one of the choicest locations in the town and convenient of access to both the old and new parts of the village. At a business meeting of the Church people, held at the visit of the archdeacon, a committee was appointed to secure plans for a church. There is now about $1,000 available, and the foundation will be begun as soon as plans are chosen. There is needed about $1,500 more to erect and put into condition for summer use such part of the building as would first be built.

## Southern Ohio

**Boyd Vincent, D.D., Bishop**

A very pleasant reception wrs given Bishop Vincent by Church people spending the summer at Chautauqua, on Saturday evening, Aug. 5th, at the Hotel Athenæum. Bishop Coxe was present, as well as some 200 Church people. By special invitation, Bishop Vincent preached on Sunday morning at 11 o'clock in the auditorium, at Chautauqua, before a congregation of 4,000 persons. The Bishop preached a most impressive and striking sermon from John xii: 31-32.

Bishop Vincent made a speeial visitation, on July 18th, to Holy Trinity church, Hartwell, and confirmed a class of two.

## Virginia

**Francis McN. Whittle, D.D., LL. D., Bishop**

The report of the mission work done by the students of the Theological Seminary in and around Alexandria embraces the following results: Adult Baptism, 1, infant 20; marriages,4; funerals, 10; communicants,151; celebration of Holy Communion, 13; Sunday school teachers, 62; scholars, 539.

Messrs. Lee and Semmes have been very successful in the work among the employees of the railroads. The Richmond and Danville Company provides for its employees a building furnished with beds and baths, and contains an excellent reading room, which they keep supplied with the leading magazines, and weekly and daily papers.

The following taken from the *Parish Monthly* of St. Andrew's church, Richmond, is an example of what earnest Christian women can do, and an encouragement to others to try. St. Andrew's is a poor church and is situated among poor people, and not so long ago was a mission. Report of the Ladies' Aid Society: In bank, July 1, 1892, $263.85; receipts from work, dues, etc., for past year, $370.58; interest, $9.33; total, $643.76. Disbursed for material, rector's salary, and book-case, $372.38; balance on hand, July 1,1893, $271.38; gain in membership during year, 8; present number, 70; number of meetings, 37; number of pieces made and sold during the year, 1,076. And in this poor parish there has now been started a work that if carried to a successful issue will result in the greatest benefit to that class of the poor who perhaps most need it, a country home where working girls, of whom there is a vast number in the tobacco factories of this city, can get a couple of weeks' outing at a small cost. The Young Ladies' Guild of St. Andrew's church have entered upon this undertaking, the first of its kind in a city of 90,000 population, with great earnestness.

## Louisiana

**Davis Sessums, D. D., Bishop**

Christ church Guild of Christ church, Napoleonville, has just purchased of Jardine Bros., of New York,a fine pipe organ for which they paid $1,000, and it has been set up in the church. The guild has been at work on this object for five years and they are entitled to great credit for having accomplished this object without the aid of fairs or entertainments of any kind.

The Very Rev. Quincy Ewing, dean of Christ church cathedral, New Orleans, has resigned the charge of that church. He will devote the summer to the recovery of his health,and hopes to resume active work in the fall.

It is reported that the Rev. W. A. Guerry, rector of St. John's church, Florence, S.C., has been called to succeed the Very Rev. Quincy Ewing in the charge of Christ church cathedral,New Orleans. Mr. Guerry has also received a call to Trinity church, Columbia. It is not known what are his intentions.

A new bell has been provided for St. Philip's chapel, Boyce.

## The Missionary Council, San Francisco, Cal.

OCTOBER 22, 1893, AND FOLLOWING DAYS.

The following information has been gathered for the members of the Missionary Council. The council is appointed to meet in San Francisco, Sunday, October 22d, and will continue until the evening of Tuesday, Oct. 24th.

We expect to have a special train certainly from Council Bluffs, possibly from Chicago or New York City. On the basis of one hundred or more persons the train will be run so that the sleeping cars will be used through to the Pacific coast including stop-overs at Denver, Salt Lake City, or elsewhere.

Rates: Owing to World's Fair traffic and consequent low rates, no special rates can be made for our benefit. Existing rates are subject to change, and those who send their addresses to us will be duly advised of all such changes and specifically directed as to the most advantageous form of ticket and manner of procuring the same. The rates given herewith are those now prevailing, and should any changes be made, they may be expected to lessen the cost.

Clergymen can purchase for themselves and members of their families one-way ticket from Chicago to San Francisco for $36.25. The rates to same destination will be $33.95 from St. Paul, $33.75 from either St. Louis, Memphis, or New Orleans; $38.75 from Cincinnati direct, or via New Orleans, and $30 from the so-called Missouri River points, viz: Sioux City, Council Bluffs, Omaha, Pacific Junction, St. Joseph, Atchison, and Kansas City.

These same rates will also be allowed on the return trip, and stop-overs allowed in either direction west of the Missouri and Mississippi Rivers.

East of Chicago, clergymen already holding half-fare ticket orders can use the same to Chicago. Other clergymen will be furnished on application to us with special tickets for their personal use. Members of their families should use the ordinary or World's Fair tickets to Chicago.

Clergymen will purchase return tickets for themselves and their families in San Francisco at the going rate. They may be by any route and will have stop-over privileges.

Laymen should use, both east and west of Chicago, the World's Fair tickets that are now or may then be on sale. These rates are: To San Francisco and return $94.50 from Chicago,(good until Nov. 15th, $105.30 from Cincinnati, $92 from St. Louis, Memphis, or New Orleans, and $80 from the above named Missouri points, (all good for nine months), provided the passengers travel over direct routes.

Returning: The individuals will return from San Francisco by any train, and according to the route respectively selected. If it be preferred, steamer can be taken from New Orleans to New York.

Return *via* Portland and Oregon Short Line or Northern Pacific will cost $12.50 additional for clergymen and members of their families and $20 additional for laymen.

A full itinerary of the journey will be prepared at a later date and forwarded to all those whose addresses are furnished to us. For this purpose it is important that we should know as soon as convenient:

1. Whether you propose to go to the Missionary Council.
2. Whether you will be accompanied by any members of your family, and if so, how many.
3. Whether you will be accompanied by other friends, and if so, whether they are clergymen or members of a clergyman's family dependent upon him for support.

Please also answer the following questions:

At what point do you wish to stop over on your return trip, and how long at each place?

Respectfully yours,

JOHN W. BROWN, Chairman Special Com. on Trans.
WILLIAM S. LANGFORD, General Secretary.

Mission Rooms, 22 Bible House,New York,Aug. 5,1893.

N. B.—Address all replies to Rev. Wm. S. Langford, D.D., 22 Bible House, New York.

## Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Holy Communion,7 a.m.; Sunday,Holy Communion, 7:30 a.m.; Matins, 9,45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p. m. The Right Rev., the Bishop of Chicago, and the Rev. Messrs. G. D. Wright and G. S. Todd, residence, 18 S. Peoria st.

ALL ANGELS' (for the deaf), State st., near 20th.

ALL SAINTS' (Ravenswood). Daily Low Celebration, 7 a. m. Sundays, Low Celebration, 8 a. m.; Matins, 10:30 a. m.; High Celebration, 11 a.m.; Evensong, 8 p.m.; Sunday school 12:15 p.m. The Rev. C. R. D. Critteuton, 2698 Commercial st.

ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass for Communicants, 7 and 8 a.m; Sunday school, 9:30 a.m; Children's Mass, (Choral) 10:15 a.m.; Solemn High Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 430 North State st.

ATONEMENT (Edgewater). Morning service, 11 a. m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.

CALVARY, Western ave., cor. Monroe st. Daily, 7 a.m., Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral; 10:45 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. Wm. B. Hamilton, 274 S. Oakley ave.

CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m.. morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.

EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

GOOD SHEPHERD, Lawndale ave., cor. 24th st. Holy Communion, 8 a.m ; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.

GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

HOLY NATIVITY,699 W. Indiana st. (near Robey). Sunday, Holy Eucharist, 7:30 a. m., Sunday school, 9:30 a.m., Matins, 11 a.m., Evensong, 7:45 p. m. The Rev. G. S. Whitney.

HOLY CROSS, State st., near 20th st. Daily Eucharist, 7 a. m. Thursday, second Eucharist, 9:30 a. m.; Matins, 9 a. m., Evensong, 5 p. m.; Saturday, a requiem, 7 a. m.; Sunday, Holy Eucharist, 7:45 a. m.; Sunday school, 9:30 a. m.; Matins, 10:15 a. m.; choral Eucharist, 11 a. m., last Sunday in month, 10:45 a. m.; Evensong, 7:45 p. m. The Rev. E. A. Bazett-Jones, Hotel Willard, 18th st. and Wabash ave.

HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion 8 a.m. (except on first Sunday in month); Morning Prayer with sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.

OUR SAVIOUR, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.

REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4 p. m.; other Holy Days, 10:45 a. m.; Fridays, 8 p. m. The Rev. F. B. Dunham, 5737 Madison ave.

SEMINARY CHAPEL, 1113 Washington boul'd.

ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m.; Evening Prayer, 7:30 p.m. The Rev. G. W. Knapp, 3913 Prairie ave.

ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish language every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.

ST. BARNABAS, West 40th st. Services, 11:00 a. m. and 7:30 p. m. The Rev. C. C. Tate, Maywood.

ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

ST. CHRYSOSTOM'S, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:00 a.m., except third Sunday of each month, when it is at 11 a. m.; Morning Prayer, 11 a. m. (third Sunday of month Holy Eucharist at 11 instead); Sundayschool, 9:45 a. m. The Rev. T. A. Snively, The Plaza, N. Clark and North ave.

ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

ST. JAMES, S.E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st; the Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

ST. JOHN, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.

ST. JOHN'S CHAPEL, 26 and 28 Clybourn ave. Daily, Morning Prayer, 8:30 a.m.; Evensong, 5:00 p.m.; Holy Eucharist, Thursday, 7:45 a.m.; Sunday, 8 a.m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist,7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.

ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

ST. LUKE'S HOSPITAL, 1420–1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a.m.; other days of the week at 8 a.m.; Evensong, Sundays, 7:30 p.m. The Rev. E. B. Streator, chaplain, 18 S. Peoria st.

ST. MARGARET'S, Windsor Park, 75th st., close to I. C. R. R. depot. Services every Sunday 4 p. m. Holy Communion first Sunday in month, 9 a. m. The Rev. T. Cory-Thomas, Grand Crossing, Chicago

ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 10 Lane Place.

ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, 2829 Fifth ave.

ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4333 Ellis ave.

TRINITY, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 7:45 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:30 p.m.; Daily Morning Prayer at 9:30 a.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.

THE CHURCH CLUB, 103 Adams

THE LIVING CHURCH, 162 Washington street.

# The Living Church

**Chicago, August 19, 1893**

Rev. C. W. Leffingwell, Editor


How far our Reformed Episcopal friends have drifted from the position of the more enlightened non-episcopal divines appears very clearly when the utterances of Dr. Sabine and Bishop Nicholson, at the recent synod of that denomination, are compared with the following from Dr. Adolph Saphir, a well-known English Presbyterian: "I laid down from the pulpit the principle that, like the Apostles, we ought to have the Holy Communion every Sunday." . . . "Special prayer meetings, and other self-invented extra services are multiplied, but Christ's own institution never enters their minds as a means of revival." The expression "self-invented services" is significant.

One of the expedients for meeting the hard times and practising economy which will occur to some people about this time of the year, is the withdrawal of son or daughter from school, or the postponement of education "until times are better." Time will never be better for educating children than the time of their youth. What is the value of a year lost or of one poorly spent? The few dollars saved in school charges may result in a large deficit of intelligence and character when the sum of life is counted up. It is very wrong, but we fear that it is true, that expenditures for church and school are generally the first to be cut down when business is depressed, while no retrenchment is made in things that minister to luxury and pride. This is all wrong. Give the Church her due and give the children their rights, even if you sacrifice something in the way of equipage and entertainment. We hope that all of our schools will "hold their own" and that this temporary flutter in financial circles may not be the occasion of a permanent loss to the rising generation.

In a private letter to the editor some one writes from New York: "What is the use of all this discussion about re-confirmation of Romanists? You know perfectly well that you seldom or never find one who seeks such 'confirmation.' Give us the names of ten converts in as many years, and discuss the question afterwards." As the writer puts our Confirmation in quotation marks and spells it with a small "c", we fancy he is a Romanist whose wish is father to his thought. We know well enough that there is not one year out of ten when we do not have more than ten converts to our communion from the ranks of the Roman Catholics. We think there are more than ten every year in one congregation of ours in Philadelphia, though it would not be proper to publish their names. If this writer, who affirms that we know "perfectly well" what is not true, will write to the Rev. Dr. Miel, 208 North 36th st., Philadelphia, he may get information that he may depend upon as perfectly reliable. We are not at all given to boasting, however, of our accessions from Rome, nor do we parade them in the papers.

[An esteemed] correspondent thinks our satisfaction with "the restoration of the Nicene Creed in the Communion office with the rubric ordering it to be used on the greater festivals," rests on very slender foundations. As a matter of fact, he says, there has been no such restoration. He points out that the new rubric leaves things very much as they were before on all ordinary Sundays, and, even on the five designated festivals, he thinks there is nothing to prevent an "eccentrically-minded minister" from using the Nicene Creed in the Morning Prayer and omitting it in the proper and traditional place. To this we would answer that it is difficult to devise language so explicit as to guard against eccentric interpretations, that the intention of the new rubric was doubted by no one at the time of its insertion, as the discussions on the subject in and out of the General Convention will abundantly show. Moreover, the printing of this Creed in full, in its proper place immediately following the rubrical direction, would seem to make the intention clear, namely, that it is to be said in that place on the five great festivals, at least. Our correspondent admits that that interpretation has been generally accepted by the clergy. But admitting that his own interpretation is correct, it still remains true that the Creed is printed as a part of the Communion office, which was not the case before, and that, on the festivals named, it must be said somewhere in the public services of the day. Even if this were all, it would be a most important advance upon the old order of things, under which there was no obligation to say the Nicene Creed anywhere at any time, and people were beginning to assume that belief in it was optional. This is no longer possible, and that it is not we regard as by far the most valuable result of Prayer Book revision.

## A Case of Bigotry

The honors recently paid to the memory of the poet Shelley at the university which once expelled him from her borders has been taken as the text of discourses on bigotry by certain newspapers. This recognition of the genius of the poet is supposed to prove that the university was wrong in her treatment of the undergraduate. The fact is that the young man or boy, for he was nothing more at the time, thought it the proper thing to proclaim himself an atheist and to print a pamphlet in vindication of the necessity of atheism. He belonged to a class of young persons who make their appearance at all educational institutions, who come not to learn but to teach. As a general thing they do not remain long, or if they do it is because they are brought to certain discoveries about themselves. The chief and most salutary discovery such a student can possibly make is of his own abysmal ignorance. When this point has been achieved there is some hope for him. Otherwise his presence is simply a nuisance to all concerned. These young men are not, generally speaking, geniuses. It would be a good deal to ask, that they should be allowed to cumber the ground indiscriminately on the chance that intellectual arrogance, and glib assurance may, once in a century, turn out to be signs of budding genius. The interests of the humbler crowd of young men who are content to follow slow and laborious, but honest intellectual methods, cannot be sacrificed in favor of such uncertain possibilities. The crudities of a young man of twenty will undoubtedly be treated indulgently by the true teacher, who will point out the necessity of laying the foundation before building the superstructure. But if the result shows that the student will not be taught, it is a common-sense conclusion that he is in a false position as a member of an institution which exists for the purpose of teaching.

It is to be remembered also that at the time of Shelley's unfortunate experience, if not now, the English universities were religious as well as secular in their scope. The Christian religion, in the ancient acceptation of that term, was the religion of the place. The authorities, could not, consistently with their solemn obligations to founders, the laws of the place or good faith toward the parents of the youths committed to their charge, allow the propagation of heathenism, scepticism or atheism, whether by authorized teachers or self-appointed apostles. The expulsion of one who undertook to transgress this fundamental rule was necessary in the interests of common honesty.

But Shelley achieved, in after years, a brilliant position among English poets. It is for the luster he has added to the literature of his native land that he has now been honored at the school which might have been his Alma Mater. Through changes forced upon the universities by parliamentary legislation, not through any natural process of interior evolution, their religious character has become less prominent. Less is required and less is expected in that regard than formerly. They are considered as pre-eminently institutions of secular learning. In a school pledged to maintain the Christian religion and its old-fashioned morality it would be more than doubtful, in view of Shelley's life, whether such a celebration could take place without seeming to teach the lesson that a great genius is emancipated from those moral obligations which are binding upon ordinary mortals. This, which used to be maintained in the case of kings and princes,—witness, for example, Luther's sanction of bigamy in the case of the prince elector—has, in more modern times, been transferred to the potentates of the intellectual world.

It would hardly be expected, even at this liberal epoch, that a professed atheist would be tolerated at a theological school or the memory of one who disregarded the sanctity of the marriage tie would be specially celebrated there. The English universities of former days were the theological schools of England. What is not bigotry in such schools now was not bigotry in the Oxford or Cambridge of the first half of this century.

Since the English government has in a great degree transformed those venerable seats of learning in accordance with the modern spirit, we suppose there is no inconsistency in the celebration there of the genius of a great writer simply as such. But such a celebration involves no reflection upon the policy of a former period. It is a fallacy to regard the spectacle as old Oxford in the attitude of penitence making atonement for her early errors. It is another Oxford, not the old, which is concerned in this transaction. The moral continuity has not been preserved.

## "Christian Unity"

BY THE REV. R. G. HAMILTON

III

Archbishop Bramhall (Works III, p. 469) says: "The objector is challenged to name but one church, or so much as one poor village throughout the whole world, from the days of the Apostles till the year of Christ 1500 that ever was governed without a bishop (I except the Acephali, or such disordered persons that had no government at all); or to name but one lay-elder, or one ambulatory bishop that governed by turn or course in the primitive times, in the whole Catholic Church before the year 1536, when Calvin came to Geneva. We find the proper and particular names of apostles, evangelists, bishops, presbyters, and deacons in the Scriptures, in councils, in ecclesiastical histories, in the fathers. If he and all his friends be not able out of all these authorities to name but one pastor, lay-elder, or ambulatory bishop, the reason must be, because there never was such a creature *in rerum natura*."

Historical facts being clearly in favor of episcopal regimen, such eminent non-Episcopalian scholars as Prof. G. P. Fisher, Schaff, Hase, and Mosheim, being our witnesses, it is to be hoped that our Joint Commission on Christian Unity will co-operate with the General Assembly in the adoption of "Scriptural" measures for corporate union and unity.

The last General Assembly has declared against the errancy of Holy Scripture; nevertheless, it has been a favorite argument with Presbyterian divines, as Drs. Barnes, Snodgrass, Miller, and others, that the apostolate instituted by our Blessed Lord was of temporary duration, and that it ceased with St. John; in spite of the promise, "Lo I am with you alway to the end of the world." Can it be possible that the writers of the New Testament made such blunders as to actually give the title Apostle to men who did not belong to the number of the original twelve! "When the Apostles Barnabas and Paul," Acts xiv: 14. The inspired writer in

Acts ii emphatically declares "Matthias was numbered with the eleven Apostles." Now, compare this statement of the inerrant Scriptures with what Prof. Hodge, of Princeton, says (Theology Vol. I, p. 140): "We never hear of Matthias afterwards. It is doubtful if the appointment of Matthias has any validity. What is here recorded took place before the Apostles had been endowed with power from on high, and therefore, before they had authority to act in the premises. Christ in His own time and way completed the number of His witnesses by calling Paul to be an Apostle." Who advised the election of the deacons? The twelve Apostles, and this before the conversion of St. Paul, who laid their hands upon them! The Apostle Matthias as likely as Peter.

Can it be truthfully alleged that mission and jurisdiction had not been given to the Apostles by our Lord when He said: "As My Father hath sent Me, even so send I you; and when He had said this, He breathed upon them and said unto them, receive, ye, the Holy Ghost," etc., etc.

The New Testament evidently shows that the Apostles were ordained by our Lord to be the rulers of the Church, in token of which He gave them the keys, not to one individual only, but to each of them, and from the Scriptures we learn that these Apostles instituted and ordained others in their place. In apostolic days, in the period of time covered by the book of the Acts of the Apostles, we have these three orders in the ministry of Christ's Church—apostles, elders, and deacons. Catholics admit that in the New Testament we find one of these orders sometimes termed "elders" or "presbyters" and again as "overseers" or bishops. The difficulty lies in our inability to determine whether the elder was of the first rank in the Church or of the second. The Scriptural fact that these two terms have been applied to the same office in the book of the Acts of the Apostles proves nothing in favor of the Presbyterian polity, but rather that these titles now applied to two of the orders in the ministry was at one period used synonymously.

The theory of Salmasius has been in a manner adopted by Princeton theologians when they maintain that because the word "overseers" or bishops is used in Acts xx: 28, the Church was governed exclusively by a college of elders called bishops, and that there was no individual bishop over them with peculiar authority, and that when Timothy was sent to Ephesus it was as the vice-gerent of St. Paul, somewhat similar to the vicars-apostolic of Papal days, *a la* Satolli of the present Roman regime.

I revert to what I have called the naive solution of the difficulty, suggested by Dr. Childs: "With the laying on of the hands of the Presbytery." The *usus loquendi* does not help us in the exegesis of this verse. "Presbytery" here stands alone and singular in its use. It will be remembered that Salmasius makes a two-fold distinction in the Presbytery: a class of presbyters who could lay on hands, that is, ordain, and a *presbyteri simplices* who had not the right of ordination. The first mentioned were "bishop-presbyters." Let it be noted that this two-fold Presbytery has no existence in fact either in the Scriptures or in later history.

That St. Paul sent Timothy to Ephesus is undeniable, and that he was charged to ordain elders in every city is equally so. Call Timothy what you please—vicegerent of St. Paul, vicar-apostolic, bishop-presbyter—he was given authority by the Apostle Paul to ordain elders, an authority which the *presbyteri simplices* of Salmasius had not and which no moderator of himself and by himself has had.

Every Presbyterian writer, with Salmasius, appears to have overlooked the Scriptural fact that could it be demonstrated that the term bishop in the New Testament applied to the order of presbyters alone, there was at that very time the order of Apostles over them, that there was an order lower than that of the elders, *to wit:* the deacons. Hence it follows that not only from the Apostles' time but during the life-time of the Apostles there were "divers orders" in Christ's Church.

Prof. Schaff frankly admits that in the epistles to the seven churches in Asia there is a tendency to a monarchical concentration of power in one person, "The angel" bearing a patriarchal relation to the congregation. In his Apostolic Church, Dr. Schaff quotes from Thiersch, "What are the angels of the seven churches but superior pastors, each at the head of a congregation, and at least similar to the later bishops? The ancients looked on them as bishops."

A union by comprehension is possible, but judging by the history of the past two centuries, hardly probable. The "practical difficulty" can be removed by our Protestant friends and by them alone. In 1668 Dr. Wilkins, then master of Trinity College, Cambridge, a Puritan, and later Bishop of Chester, proposed a plan by which the non-Conformists might be allowed to retain Church benefices and Churchmen might satisfy their conscience. It was proposed "that such persons as in the late times of disorder had been ordained by presbyters should be admitted to the exercise of the ministry by the imposition of the hands of the bishop by this or the like form of words: 'Take thou authority to preach the Word of God and to minister the Sacraments in any congregation of the Church of England when thou shalt be lawfully admitted thereto.'" (Baxter's Life and Times.)

It is within the range of possibility that an arrangement of like nature and import might be accepted by a large proportion of Protestant Christendom.

It therefore becomes the duty of the Church to set forth not only the Historic but the Scriptural Episcopate, locally adapted in the methods of its administration to the needs of God's children. Let our commission on Christian Unity be careful in saying anything in private conference that will not bear the publicity of the art preservative, that will not merit the approval of the Anglican Communion.

We are dealing with men who have inherited their system of interpretation, a system born in the times of political rancor and persecution. They are our brethren in blood and speech, they are the children of the same Heavenly Father, and so far as they have received Holy Baptism by water in the name of the Blessed Trinity, they are within the covenanted mercies of Almighty God.

## Letters to the Editor

### THANKS

*To the Editor of The Living Church*

Permit me to thank the secretary of the Commission on Unity for his full statement in answer to my request. It gives just the information I wanted. Q. Q.

### WILL BE TO BE

*To the Editor of The Living Church:*

In addition to the ancient typographical error "N or M," which has come down to us from our Mother Church of England, another has been perpetuated in the revised Prayer Book of 1892. To be sure, it is only in that portion of the book which contains the tables, etc., but it is none the less glaring, besides being very poor English.

In the "table of Lessons for March and April" only, is an additional column placed to the left of the day of the month, which contains certain figures termed "Golden Numbers," and in some editions of the Prayer Book there is a foot note commencing thus: "The numbers prefixed to the several days," etc., etc., end with the following sentence: "All which holds until the year of our Lord 1899 inclusive; after which year the place of these Golden Numbers *will be to be* changed," etc., instead of "will have to be changed."

I have in my possession a Prayer Book of the 18th century, and two others of the '40s of the present century, and in all three copies this foot note is absent. But in one 18mo, "D. Appleton & Co., New York, 1850," certificate June 7, 1845 by Rev. "Benjamin Dorr, President of the Standing Committee of the diocese of Pennsylvania;" an "18mo pica" of Stanford & Swords, New York, 1855," certificate by Bishop Wainwright on St. Matthias' Day, 1854; another, a 24mo, same publishers, 1856, certificate by same prelate, but dated Easter, 1854; and now an 18mo of James Pott&Co., New York, 1892, certified by "Samuel Hart, Custodian of the Standard Book of Common Prayer;" in all these four copies occurs this erroneous expression. In the revised Prayer Book the note is not connected with the "Table of Lessons for March and April," but follows immediately after the "Table of Fasts," etc.

F.

*Philadelphia, August, 1893.*

### CHURCH UNITY

*To the Editor of The Living Church*

In the letter of Mr. Duncan, in your issue of July 29th, there is much light thrown upon the matter of the work of the committee to confer with the Presbyterians on Church Unity. And the light is serviceable to show how futile the effort is. One is surprised to find that so grave a body only woke to the fact that terms had a different meaning to Presbyterians that express Church authority to Churchmen. How could men understand terms that express ideas that they have repudiated? But the point is that this committee should have just learned the fact. History and Hooker seem to be unknown quantities. Or perhaps it is more charitable to forget these, lest we fail in our effort to win a sect that has just denied that the Church is a channel of Divine authority. On this we need a little more light. But we are gravely told by Mr. Duncan that, in reply to a question as to whether we could consider the preaching function as apart from what is technically—mark that term—called the question of orders, he replied that we could. What right has any Churchman to make such a reply? A deacon can only preach when licensed by the bishop, but ordination conveys the authority to the priest. That authority henceforth inheres in his office. A faithful dispenser of the Word of God. Is a Presbyterian minister thus a priest? If not, how can he authoritatively dispense the Word of God to Church people? Mr. Duncan forgot his lesson of the terms here, but the Presbyterian did not. It was a point well covered by the proposal to exchange pulpits, but it really gave the whole question away, for if it was true then there could be no claim for re-ordination. Suppose that Mr. Duncan realizes that the Church made the prohibitory canon and that the canon did not make the Church, then perhaps he and others will realize that the success of their scheme requires the repeal of the Church rather than of the canon. We are much obliged to Mr. Duncan for his letter; it is concise enough, but far from precise at many points, but he need not seek to make it plain unless he wishes to, for we think it be be a futile scheme and the weather is too hot for controversy. Jesse C. Taylor.

*East Liverpool, Ohio.*

### CLERGY HOUSE OF REST

*To the Editor of The Living Church*

I desire to call the attention of the clergy of the Church to the Clergy House of Rest at Cragsmoor, Ulster Co., New York, because I feel sure that in bringing this admirable place to their notice I am doing them a service.

The House is kept by the order of Brothers of Nazareth, an order of laymen in the Church devoted to good works. They have a Home for Convalescents at Verbank, N.Y., and a Home and School for Friendless Boys at Farmingdale, L.I. The Clergy House of Rest was opened this summer. It is a pleasant cottage built by a wealthy lady for her own summer residence. It is now owned by a priest of the Church, who generously gives the use of it for the benefit of the tired and worn clergy, that they may find the needed rest and recuperation at a cost which comes within the narrow limits which most of the clergy are obliged to set for themselves.

The House is located at Cragsmoor, in the Showangunk Mountains, eighteen hundred feet, by actual measurement, above the level of the sea. No surroundings could be more beautiful than those of this house. It overlooks the various ranges of mountains in three directions; between these lie the most delightfully soft, tender, sympathetic valleys of cultivated land. The eye never tires of the ever varying scene, which changes with every passing cloud and every hour of the day. The air is pure, cool, and bracing. Hot days are almost unknown, fire is sometimes needed at night. The house, the landscape, the whole place, the very air is pervaded by a peacefulness which must be experienced to be understood.

"The Hours" are observed by the Brothers, but no service is obligatory upon the guests, who are free to go to the offices or not, as they may be disposed. The Brothers provide a bountiful table, and the food is good. The charge per week is five dollars.

Cragsmoor is reached by the New York, Ontario, and Western R. R. to Ellenville, from there a carriage takes visitors up the mountain.

It is difficult to conceive of any place where the hard-worked city rector or the care-worn country parson could spend his vacation with so much pleasure and profit and at so little cost as at this lovely spot. Should any of the clergy desire to avail themselves of the advantages of this place, they can do so by addressing the Brother in charge, Cragsmoor, Ulster Co., N. Y.

X. Y. Z.

### THE SUNDAY QUESTION AND CHRISTIAN UNION

*To the Editor of the Living Church:*

The Sunday question has been a prominent theme for discussion lately. Societies of Christian Endeavor, Epworth Leaguers, synods, assemblies, and conferences of Christian organizations have, by resolutions and other means, expressed their opinions on the question. One of the latest expressions of opinion is the letter presented "to the Directors of the World's Columbian Exposition" a few weeks ago, and signed by ten ministers of various denominations. These ministers, headed by a bishop of the Methodist Episcopal Church, say in their letter: "Millions of our American citizens in the great religious denominations, with which we are identified, believe that by the law of God, the genius of our American institutions and the highest physical and moral interests of man, we are bound to recognize the beneficence of a day of rest. They further believe that any Sunday opening of the Exposition is contrary to the commandments which they venerate, and inimical to the moral well-being of society." They further say that, "actuated by profound convictions, vast numbers of our fellow-citizens have resolved to forego the pleasures and advantages of an exposition which they had anticipated with patriotic pride, etc.," if the gates are kept open on Sunday.

The first day of the week, commonly called Sunday, is strictly an ecclesiastical Holy Day. The few hints of its observance given in the New Testament can hardly be construed into a commandment of God, setting aside the Sabbath of Sinai and establishing the Festival of the Resurrection in its place. Sunday is an institution of the Catholic Church of the earliest period, and is observed by the great majority of Christians now, in deference to the authority of the Church. The signers of the letter in question say, they "believe that any opening of the Exposition is contrary to the commandments which they venerate." They mean, probably, the commandments of God, and our inference is that they believe that the commandments of God are given through the Church of Christ. But there are other institutions and ordinances established by the Church beside the observance of Sunday or the Lord's Day. The Historic Episcopate is the crucial point in the discussion of Church Union. That stands upon the authority of the early universal Church the same as Sunday observance and the canon of the New Testament. The origin of Historic Episcopate, or Apostolic Succession, can be traced as directly to apostolic sources, as can the observance of the Lord's Day. If the authority of the Early Church is equivalent to a commandment of God in reference to Sunday observance, why is it not of equal value in reference to ministerial authority and sacramental doctrine? Our brethren say that "actuated by profound convictions, vast numbers" of them cannot consent to be parties to a violation of the Church's rule concerning Sunday. Why are they not actuated by as "profound convictions" in reference to the breach of other rules of the Church, which are fully as binding upon the conscience of Christian people, as is the rule for the observance of Sunday? Do they claim the liberty to pick and choose and determine each one for himself which of the Church's rules he will obey, and which he will reject? How then can they refuse that same liberty to others?

When all Christians are "actuated by profound convictions" that all the laws of the Universal Church are equivalent to the commandments of God, and are willing to subordinate their individual views and opinions to the institutions and teachings of the whole Church, then Church union and Christian co-operation can undoubtedly be accomplished.

C. T. S.

*Portage, Wis.*

## Personal Mention

The address of Bishop Seymour from this date until Sept. 9th will be care of James Pott and Co., 114 Fifth Ave., New York.

The Rev. Alonzo Lippincott Wood, rector of St. Paul's church, Edgewater, Staten Island, has been unanimously elected rector of Grace church, Louisville, Ky.

Matter for the registrar of West Missouri should be sent to J. V. B. Ellard, Whitney Building, Kansas City.

The Rev. B. E. Warner, of Bridgeport, Conn., has accepted the call, made a second time, to the rectorship of Trinity church, New Orleans, and will enter upon his duties Oct. 1st.

The Ven. Chas. C. Kramer, Archdeacon of Shreveport, and rector of Grace church, Monroe, will have charge of Christ church, New Orleans, during the summer.

The Rev. A. Bannister, has resigned the rectorship of Christ church, Denver, Colorado, and accepted that of St. Mary's, Beaver Falls, Penn. Address accordingly from Sept. 1st.

The Rev. Henry Bell Bryan has resigned the rectorship of Christ church, Eddington, Pa., and accepted the rectorship of the church of the Resurrection, Richmond Hill, Long Island. Address accordingly.

The Rev. James Otis Lincoln is to be addressed at San Mateo, Cal. All mail for the registrar of the diocese of Kansas may be sent to Mr. Irving Todd, Bethany College, Topeka, Kansas, until further notice.

The Rev. George G. Field after a rectorship of 25 years, has resigned charge of Trinity church, Coatesville, Pa., to take effect October 1.

The Rev. John M. Davenport rector of St. Clement's church, Philadelphia, and the Rev. A. B. Sharp, one of his assistants have gone to Europe.

The Rev. Charles Westermann has resigned the rectorship of St. Stephen's church, Bridesburg, Phila.

The address of Rev. Stephen H. Green has been changed from St. John's rectory, 1210 Grattan st., to St. John's rectory, 1021 Dolman st., St. Louis, Mo.

The Rev. Gardner C. Tucker has been elected president of the Association of Chaplains of the Army and Navy and National Guard, recently organized.

The Rev. R. E. Jones of Trinity church, Columbus, Ohio, has been given a vacation of four months by his vestry, and has sailed for Europe.

The Ven. Archdeacon Stringfellow, D. D., of Alabama, is summering at Blowing Rock, N. C.

The Bishop of Central New York has been summering at Hadley, Mass.

The Rev. W. H. McGee, has accepted charge of the churches at Winchester and Mt. Sterling, Ky.

The Rev. Walter C. Walker is spending the month of August at Auburn, Ala.

The Rev. C. G. Bristol has resigned the rectorship of St. Alban's church, Danielsville, Conn.

The Rev. J. Cullen Ayer, Jr., has received from the University of Leipsic, the degree of Doctor of Philosophy.

The Rev. Byron Holley has taken temporary charge of St. Michael's church, Charleston, S. C., during vacation.

The Rev. S. S. Marquis has entered on his duties as assistant minister of St. Luke's church, Scranton, Pa.

The Rev. J. F. Butterworth has accepted an election to the rectorship of Grace church, Sandusky, Ohio.

The Rev. L. B. Baldwin has recovered from illness and resumed his active work at Christ church, Easton, Md.

The Rev. A. R. Stuart, D. D., has resigned the rectorship of Grace church, Georgetown, D. C.

The Rev. George W. Hinkle has entered on his duties as rector of St. Michael's parish, Easton, Md.

The Rev. Philip A. Fitts, of Anniston, Ala., is summering at Franklin, Tenn.

The Rev. Wm. Cole, the newly appointed general missionary of the diocese of Indiana, will enter on his duties in September.

The Bishop of New York is at Virginia Hot Springs.

The Rev. Henry E. Hovey, of Portsmouth, N. H., has become president of the newly organized New Hampshire State Branch of the Society of the Sons of the Revolution.

The Rev Dr. Benjamin Watson, president of the Standing Committee of the diocese of Pennsylvania has been spending July at Newport, R. I., and will pass the month of August at his cottage on the coast of Long Island.

The Rev. H. H. Oberly, of Elizabeth, N. J., has been staying at Narragansett Pier, R. I.

The Rev. W. H. Bamford has entered on his duties as rector of Christ church, Madison, Ind.

The Rev. F. S. Stickney has been appointed diocesan evangelist of the diocese of North Carolina.

The Rev. Dr. O. S. Barton, of Virginia, is spending August at Walnut Mt. House, Liberty, N. H.

The Rev. Bishop Falkner, rector of Christ church, Bay Ridge, is taking his vacation at Newport, R. I., during August.

The Rev. W. Dudley Powers, rector of St. Paul's church, Henderson, Kentucky, has received the degree of D. D. from the University of the South.

The Rev. John W. Kramer, M.D., rector of the church of the Holy Spirit, Bath Beach, will spend the rest of the season until Sept. 9th, at Northampton, Mass.

The Rev. Robert Van Kleeck Harris having been relieved of the charge of the missions at Marysville, Townsend, and Boulder, will enter upon his duties as rector of St. Mark's church, Anaconda, Montana, Sept. 1rt, and desires all correspondence addressed accordingly.

The Rev. F. S. Moore, M.A., has resigned the care of the church of the Holy Communion, Rock Springs, Wyo., and accepted the rectorship of Christ church, Oberlin, Ohio, and will enter upon his duties about Sept. 15th. He requests that all pamphlets, journals, etc., for the secretary of Wyoming and Idaho be sent to the Rev. E. H. Parnell, Laramie, Wyo.

## Ordinations

The ordination to the diaconate of Mr. Jos. H. Spearing, of New Orleans, took place in St. Augustine's chapel, in Sewanee, Wednesday, July 26, 1893. The following clergy took part in the services: The Rt. Rev. Davis Sessums, Bishop of Louisiana; the Rt. Rev. Thomas F. Gailor, coadjutor Bishop of Tennessee; the Rev. W. P. Dubose, the Rev. Dr Kennett Guthrie, Pn, D., the Rev. Arthur Price. Mr. Spearing has been pursuing a thorough course of study for the ministry in the theological department of the university, and his ordination will be a matter of interest to his numerous friends in New Orleans.

## To Correspondents

MRS. S. E. M.—The list is inaccurate in naming Webster, Jefferson, Washington, and Lincoln. Washington was a communicant, and a vestryman in the church.

HERBERT A.—The Table of Prohibited Degrees in the English Prayer Book is based upon Leviticus xviii. The marriage of cousins is not included.

## Notices

*Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.*

### Died

MARTIN.—At "Arasat," near Port Deposit, Maryland, on Friday, Aug. 11th, the Rev. John Martin, aged 85 years.

MOORE.—On the eve of the Transfiguration, at the rectory, Rock Springs, Wyoming, James Monroe Moore, father of the Rev. F. S. Moore.

PAINE.—At 12 Eighty-fifth street, Central Park, West New York, on Sunday morning, June 11th, Henry D. Paine, M. D., in his 77th year. A devoted Churchman; a priestly physician; a Christ-like man.

MCELROY.—Entered into rest at Fordham, New York City, Wednesday, August 9th, 1893, Kate Percy, wife of the Rev. Irving McElroy, Archdeacon of Waverly, Iowa.

### Obituary

SMITH.—At midnight on Wednesday, August 9, 1893, at her home in Mineral Point, Wis., Jennie Milton, wife of Hon. J. Montgomery Smith, passed into everlasting rest.

Mrs. Smith was a native of Boston, Mass., and sister of the Rev. Dr. Sweet, of Rock Island, Illinois. Her illness was brief, and God in His great mercy spared her suffering. Her funeral took place on Saturday from Trinity church, and the great attendance showed what an hold she had upon the community.

A woman always "fervent in spirit serving the Lord," Mrs. Smith was a living witness of Christian faith, hope, and charity. She had a fine intellect, a cultivated mind, and unfaltering persistence in what she deemed her duty. She was a liberal and cheerful giver, unstinted in her benefactions, as many a humble sufferer will feel by her sad removal. Identified for years with the best interests of the Church and her parish, as the tireless worker and devout communicant, her death has left a memory which will be long and gratefully cherished. For years she was the organist of her parish, and freely gave her time and means to this end. All the charitable orders and guilds of the city had her as a most worthy patron and member, and when the Governor appointed her as one of the Lady Managers to represent the State at the World's Fair, all who knew her said "a good appointment had been made."

*Requiem æternam dona eae., Domine, et lux perpetua luceat eae.*

—AMEN.

## Appeals

Twelfth Sunday after Trinity, (Aug. 20th), offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the Rev. Austin W. Mann, general missionary, 89 Arlington st., Cleveland, Ohio.

ST. FAITH'S HOME SCHOOL for girls is like all other schools self-supporting, but as there is no endowment fund and the charge for tuition is so much less than all other schools, it is impossible to offer free scholarships. A little fatherless girl whose mother is a confirmed invalid, is in real need of a scholarship for the coming year. Will not some earnest soul to whom God has given the means help the school to offer this little girl a home. $150 is the price of the scholarship for the entire year, but any help toward raising this amount will be thankfully received by St. Faith's School, Saratoga, N. Y.

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN.

Our creditors press for the balance of our debt ($150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us $10. Will you, kind reader, send a donation however small, and help us. J. GEORGE EWENS, priest.

Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON;
Bishop of Milwaukee.

Already acknowledged: $55; A. T., $4; F. R. W., $10.

TWELFTH SUNDAY AFTER TRINITY, AUG. 20TH.

"The Church Mission to Deaf-Mutes," New York, asks for special offerings on that day. Those received in the New England diocese, will be used for the support of the Rev. S. Stanley Searing, the Glendon, Columbus avenue, Boston; those in Long Island, for the Rev. Anson T. Colt, 342 Monroe street, Brooklyn; those in Western New York and Central New York, for the Rev. C. Orvis Dantzer, 706 Harrison street, Syracuse; and those in the diocese of Albany, New York, and Newark, for the Rev. Dr. Gallaudet and the Rev. John Chamberlain. These missionaries are doing an important work for our silent brethren in the districts thus mentioned.

WM. JEWETT, Treasurer, 89 Grand St., N. Y.
THOMAS GALLAUDET, Genl. Manager, West 18th St., N. Y.

THE GENERAL BOARD OF MISSIONS

*Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, depend upon constant and generous gifts.

The fiscal year closes August 31. The report of the Advisory Committee will be mailed to any address. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House. New York.

## Acknowledgements

I should be very glad if the friends who have kindly contributed to my collection of cancelled stamps, would send the Columbian *round stamped envelope* entire, as I can get more for them; if not, cut off the envelope. Copies of the "Young Churchman" and "Shepherd's Arms," of the present year, would also be acceptable in my work. SISTER HANNAH,

847 Broadway, Denver, Colorado.

*August, 1893.*

## Church and Parish

WANTED.—An organist and choirmaster for vested choir. Address Rev. J. H. W. BLAKE, St. John's parish, La Fayette, Ind.

LADY of experience just returned from Europe speaking fluent French desires position. French, German, higher English. Refers to Bishop Lyman. Address MLLE. Y., LIVING CHURCH office.

A LADY who has been principal of a Church school for girls for seven years, wishes a position as teacher. Specialties: English, Latin, French, and mathematics. Learned French in Paris. Excellent testimonials. Address C. H. LIVING CHURCH.

WANTED.—An organist and choirmaster for vested choir. Address Rev. C. A. CUMMINGS, Eau Claire, Wis.

THE rector of an university city, graduate (M. A., in 1st class honors) of Oxford University, England, good extempore preacher and visitor, desires a rectorship or position on a cathedral staff in the north. Address "Oxonian", LIVING CHURCH.

## For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev JAMES STARR CLARK, D. D.

# Choir and Study

## A Recessional

BY THE REV. HENRY FAULKNER DARNELL, D.D.

All praise to Thee, our Father,
For all our joy to-day;
For all Thy grace and guidance
To help us on our way;
For all Thy promised mercies,
And blessings rich and rare—
For all the gifts that centre
In this, Thy house of prayer.

We praise Thee for the unction
Shed by Thy Spirit blest—
For that sweet sense of pardon
Which follows sin confessed;
And for the grace baptismal,
So wondrous, full and free,
Still granted to Thy children
When brought in faith to Thee.

We praise Thee for Thy Table,
So bountifully spread,
And for the mystic Presence
Around in silence shed;
We praise Thee for Thy tokens
Of suffering divine;
The bread—Thy Body broken;
Thy Blood—the out-poured wine.

We praise Thee for our bishops,
Whose long, unbroken line
Fulfills the Master's promise
Of grace and help divine;
We praise Thee for the priesthood,
Our heritage of prayer;
And for the blest Evangel
Which doth Thy love declare.

We praise Thee for Thy servants
In Paradise who rest;
And for the holy martyrs
By fire and sword oppressed;
For all Thy faithful children
Still serving Thee below,
Content to do Thy pleasure,
And where Thou lead'st to go.

All praise be to the Father!
All praise be to the Son!
All praise be to the Spirit!
Thrice blessed Three in One!
Through all this scene of warfare
Keep Thy Church true to Thee;
And grant her in Thy kingdom.
Thy glorious face to see.

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About this time we hear not a little about "summer reading" in the press, in the announcements of publishers, and in the commerce of ordinary conversation. Exactly what is meant by this arbitrary specialization, no one cares to explain. If it is implied that because multitudes of idle people convert a good portion of summer time into vacation; when not only accustomed and wholesome activities are laid aside, but intellectual, moral, and religious activities in the individual life are turned out in an aimless way "to loaf" after the precept of the late Walt Whitman, in a fallow, sterile mood; and that there is a specific dilution of literary nutriment just suited for such periods of unthrift, which in healthier moods, a fine nature would learn to accept, in short if something like this be meant under the equivocal term summer reading, let it be repudiated with all possible diligence. If summer brings respite from the severer pressure of dutiful routine, there is double need of moral and intellectual upbuilding. It is the easiest thing in the world to slip back, to lose step, to retrograde in the unceasing duty put upon us of daily growth in grace, of building up the new spiritual manhood, in Christ our Lord. "Be vigilant" is an apostolic injunction that recognizes no off-days, or weeks, or months. Growth is the perpetual privilege and duty of the Christian. There is no need why summer time should bring a relaxed debilitated sense of duty. It can bring no license for neglect of opportunity, or slack twisted work.

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If a recreation is contemplated, we are to take care to bear in mind that recreation does not imply or excuse dissipation. That which does not nourish, impoverishes. A Christian man's reading touches his spiritual well-being, just as his daily food does his physical well-being. There is, clearly, no margin here for trifling, or paltering in a double sense, with ourselves.

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If purveyors to the omniverous greed of the age find their account in spicing and flavoring their publications for the allurement of jaded and full often morbid minds, what is that to us? There are myriads of masterpieces in literature which the most persevering must leave unopened. And there are many more myriads, which can only prove dead sea fruit to mind and conscience. If ever vigorous tonics were indispensable it is during just such times of summer relaxations. When there is a confluence of distracting, debilitating influences setting in towards us, as, always during these times of lawless outing, our health, even our safety, demands the most generous measure of spiritual nourishment. It is not work that disorganizes and defeats Christian living. It is rather the dropping off of wholesome restraints and the orderly round of duties. When one falls by the way and gives up the allotted work in the vineyard, during the regulated busy months of the year, hundreds make havoc of discipleship and spiritual integrity during these waste places and times of indolence. Let us rather urge that if you can lay hands upon a book or books, radiant with the higher and holier vitalities by all means feed upon them for summer reading. As a Christian, the first demand upon your loyalty to the Lord and Master is to make full proof of your Christian manliness and fidelity. This alone shuts out and forbids frivolous, vain, equivocal reading, all parleying with perilous controversies which can do nothing but harm you; all that tide of swinish uncleanness which transforms silly men and women with bestiality unawares, as of the demi-mundane novels thrust in our way in the way-side book-stalls, or peddled out to the unwary traveller. Let your summer reading then be of the best. There is no time or plea for anything else at any time. The best books need more time and thought, and they will reward both. It is not always best to choose for yourself, or to "go it blind." This, surely, would be perilous unwisdom in a pharmacy where the issues of life and death stand side by side. Ask counsel and it can always be had, and there is always some wise, clear-sighted man or woman within reach, whose advice will keep you clear of waste and danger. It is a fine thing to take care that your summer reading be the best within reach.

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As Christians, we fail to take this question of an infected literature seriously enough. What a pother there is every season over our drinking supplies, reservoirs, and conduits and drainage! What a darkening of counsels over bacilli and nitrites! The panic reaches the dairy, and there is much ado about sterilizing processes. But what about the millions of tainted, envenomed sheets forever taking wing from the press, more deadly than Asiatic cholera or the yellow fever of the tropics, dropping noiselessly into every city, town, hamlet, and well-nigh household throughout the land! Where is the providential "health officer" of souls and lives, to confiscate, destroy, and disinfect? Where are the prophylactics, the antidotes, the restoratives? Every morning at your breakfast the crisis is renewed. There lies your daily paper, and you dread to unfold its horrible records of murders, violences, defalcations, adulteries, divorces, lynchings, and such like—all, for the eyes of wife, sons, daughters, and friends within thy gates. There they wait on every page, in almost every column—not a revolting paragraph here and there, but column after column, until the whole thing seems saturated through and through with the all-prevailing foulness. Will you keep and read, or destroy it? Will you continue taking in the noisome thing, or will you with righteous indignation stop the nuisance before it crosses your threshold? There is an immeasurable power in concerted resistance. Suppose that every Christian man, woman, and youth throughout the land should boycott, on a given day, every newspaper defiled with this satanic news of the under world, persistently and to the end! The end would be a discomfiture, a hiding of their deformities in bankruptcy and oblivion, and the development of a daily press faithful to the inspirations and requirements of Christian civilization.

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Fortunately, we find right at hand, in a recent number of *The Forum*, a critical analysis covering four of the great New York dailies—certain Sunday numbers—when they are supposed to be, or ought to be, at their best. This is a conjunction, occurring after the foregoing paragraphs were written, and, therefore, doubly valuable in illustration of our purpose;

While the *Times* on a particular Sunday in 1881 contained eighteen columns of literary matter, or 16 per cent. of the total space in the whole paper, the literary matter in the corresponding Sunday of this year is twelve columns, or only 9 6-10 per cent. of the total space. The "gossip" in the *Times* in twelve years increased from four-tenths of 1 per cent. of the total space to 11 7-10 per cent. of the space; that is, from one-half of a column it had grown during the twelve years to sixteen and three-quarter columns. The religious matter had dropped from one column in 1881 to nothing in 1893. Scientific matters decreased exactly in the same way, while the scandals which filled only one column in 1881 now needed two columns and a half to hold them. The sporting news grew from three to ten columns; art criticism dropped from two columns to nothing.

In the *Sun* of 1881, on the particular Sunday alluded to, there were no scandals printed; on the corresponding Sunday of 1893 the scandals filled two columns of the paper, or about 1 per cent. of the total space; and the gossip increased from two to thirteen columns. The literary matter in the *Sun* remained about the same, while more space was given to religious, scientific, and art subjects.

The *Tribune* in 1881 had two columns of religious matter and not a line in 1893. The scandals, however, which were nothing in 1881 had increased to a column and a half, while the gossip had grown from one column to twenty-three, and so filled more than 16 per cent. of the space of the paper. Sporting, too, grew from one column to six columns and a half, while in both years editorial comments and art criticism remained the same.

The *World* in 1881 had no scandals and only a column of gossip. In 1893 the scandals filled a column and a half, and the gossip sixty-three columns! The music and drama in the former year required a column and a half, while eleven columns were used in 1893. It is likely that fully eight of these eleven columns devoted to the music and drama should be credited to gossip. In 1881 the *World* had no stories of crimes and criminals; in the paper of April 16, 1893, six columns were devoted to these subjects.

From this analysis of the contents of the papers of the dates mentioned, every one can draw a plain inference as to whether the expansion of the newspaper press of New York has been upon lines calculated to benefit the public. A great many of the things mentioned as mere gossip and spoken of as scandals would be totally unfit to reproduce. The Sunday *Sun* I happened to hit on for examination is not at all more lurid than usual. But the first page has a sensation among others absolutely indescribable, and about as fair and legitimate a piece of news as might have been obtained by sending reporters to the Bloomingdale Insane Asylum to interview the inmates—a nice page for a wife or daughter to scan at breakfast, before going to church. Such a story was never before, I believe, printed in any New York newspaper that made any pretense to respectability. At any rate, I have searched the files in vain for any previous report at once so objectionable and unnecessary. The *Sun* files of twelve years ago contain none such, and there is nothing approaching it between 1881 and now. The *Tribune* of April 16, 1893, printed this story. The *World* did not—until the next day. . . .

Now turn back to twelve years before. None of the papers were then considered to be over nice in their scruples about sensations, crimes, scandals, or gossip. But in all four of the papers under consideration there were only four and one-half columns of gossip, and one column of scandal, against one hundred and sixteen and one-quarter columns of gossip this year, and seven and a half columns of scandal.

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It looks as if the Christian public was apathetic or unconcerned in the presence of this flood-tide of a corrupt and demoralizing literature. In such a crisis in seems to us that even the "drink question" with its ghastly sequel of poverty, insanity, and crime shrinks to a second place, since the pestilence of impurity threatens the very existence of social order and Christian civilization. From a wide acquaintance with metropolitan journalism, we conclude that the results of *The Forum* analysis may be accepted as a trustworthy illustration of the situation. A clean, reputable daily is undoubtedly to be had, almost anywhere, after an honest search. If not, we may fall back upon the "Weeklies," as did our fathers of old, finding the loss of this daily scum of journalistic refuse a profitable riddance. But such a procedure on the part of the people will teach these mercenaries a wholesome lesson quickly, and we shall not have to wait long for decent, exemplary "dailies."

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## "The House that Jack Built"

In a late number of the *Newbery House Magazine* is a very interesting article on the famous nursery rhyme concerning the celebrated house that Jack built. Its object is to show the ancient and religious origin of the poem. It occurs in its original Chaldee form in the *Haggadah Shel Pesach, i.e.*, "The service for the first two nights of the Passover." It is entitled:

A KID

A kid, a kid, that my father bought
For two pieces of silver.
A kid, a kid.

By the "kid" is meant the people of Israel, whose father is God Almighty. The two pieces of silver are the two tables of the law.

II

And there came a cat, and ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

The "cat" refers to Nebuchadnezzar, king of Babylon, who destroyed the national existence of the Jews.

III

And there came a dog and bit the cat
That ate the kid,
That my father bought for two pieces of silver.
A kid, a kid.

The "dog" means Cyrus, who overthrew Belshazzar and the Babylonian empire.

IV

And there came a staff and beat the dog
That bit the cat
That ate the kid,
That my father bought for two pieces of silver.
A kid, a kid.

The "staff" must refer to the Greeks, who under Alexander the Great conquered Persia and invaded Judea, making peace with the Jews.

V

And there came a fire that burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

By the "fire" is meant the Roman occupation of the Holy Land.

VI

And there came water and quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

The "water" refers to the Turks, who wrested the Holy Land from the power of Rome.

VII

And there came an ox and drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

The "ox" means Edom (the European nations) who will in the latter days rescue the Holy Land from the possession of Ishmael.

VIII

And there came a butcher and slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

The "butcher" refers to the fearful war which will ensue when the armies of Gog and Magog, Persia, Pul, and Cush will come to drive Edom from Palestine.

IX

And there came the angel of Death and killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

The "angel of Death" is a great pestilence, in which all the foes of Israel shall perish.

X

And there came the Holy One, blessed be He!
And killed the Angel of Death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought for two pieces of silver.
A kid, a kid.

This last verse evidently describes the coming of the Almighty to the help of His chosen people, to the destruction of death, and to the establishment of the everlasting kingdom.

The nursery rhyme "The old woman and her pig," may be traced to the same source. It would be a curious study to trace the various steps by which a solemn Passover hymn became the parent of two secular ditties.

## Book Notices

**Family Prayers for the Christian Year.** For the Priest of the Household. Arranged by Wm. A. Snively, D.D. Second edition. New York: Thomas Whittaker. Heavy blue cloth, red edges. Pp. 208. Price, 60 cts.

A useful, Churchly manual, most judiciously adapted to its purposes. It contains the seasons of the Christian Year, table of movable feasts, the immovable feasts, Morning Prayer, Morning Litany, portions of Psalter, the Collects, occasional prayers, grace at table, the Beatitudes of the Gospel, summary of the Law, and the musical notation of a choral Evensong for use in the family. All finely printed in red and black.

**About Men and Things.** By the Rev. C. S. Henry, D.D., author of "Dr. Oldham's Talk at Greystones," "History of Philosophy," etc. New York: Thomas Whittaker. Pp. 237. Price, paper, 50 cents.

In these "papers from his study-table drawer," Dr. Henry furnishes a very readable book, so conveniently arranged by short treatment of a great variety of subjects that it can be taken up in a spare five minutes to recreate the mind in any one of its numbers, all full of wise and often quaint reflections, and flashed throughout with wit. It forms the August issue in the monthly series known as Whittaker's Library of Church Teaching and Defence.

**The Little Heroine of Poverty Flat.** A True Story. By Elizabeth Maxwell Comfort. Illustrated. New York: Thomas Whittaker. Pp. 86. Price, 50 cts.

This is a charming little tale, tenderly and simply told, of the heroic venture of a child in a little mining camp up among the "Rockies," who risked her young life in the ardor of daring a toilsome journey over fifteen miles of snow to obtain rescue for some entombed miners, and all but lost it. It will be of great interest to all little girls, for whom, in its handsomely printed form and most tastetul binding, it makes a pretty gift.

**A Short History of the English People.** By J. R. Green, M. A. Illustrated. Edited by Mrs. J. R. Green and Miss Kate Norgate. Vol. II New York: Harper & Bros. 1893.

This very valued reproduction of a work already numbered among the popular classics of all English-speaking peoples has already been announced, and in terms of hearty commendation in these columns. It would be, manifestly, a work of supererogation were we to attempt a criticism *de novo*, since its reputation is already determined, and years ago. Of this edition, we may fitly say that it possesses the highest claims to popular recognition, wonderfully enriched as it is on almost every page by invaluable reproductions in portraitures, with illustrations of cathedrals, palaces, religious houses, portraits, manners, customs, ceremonies, and grand incidents incorporated with the very substance and tissue of English history. The reproductions from ancient illuminations are numerous, carefully executed, and instructive. With such accessories and a sumptuous typography, it is not to be wondered at that this "Short History of the English People" should prove most delightful reading.

"Motherhood" is the title of a monthly magazine, which every one having the care of young children would do well to read. Every copy of "Motherhood" contains a little supplement called "Buds and Blossoms" which mothers can give to their children, who will thus receive every month a little magazine of their own. The subscription price is one dollar a year. New York, P. O. Box 1347.

The Messrs. Scribner will publish at an early date Robert Louis Stevenson's latest story, and the most important that he has written of recent years. It is expected to rival in interest his masterpiece, "Kidnapped," of which it is the sequel. The author's original title, "The Adventures of David Balfour," has been retained, though the English edition will be issued as "Catriona."

Miss Kate Sanborn, the brilliant author of "Adopting an Abandoned Farm," has written another entertaining book entitled, "A Truthful Woman in Southern California," which will be published immediately in Appleton's dainty Summer Series. Miss Sanborn sketches her experiences at Los Angeles, San Diego, Coronado Beach, and elsewhere, and her sketches of the life as well as the country are invariably original, humorous, and amusing.

Mrs. F. A. Steel, like Mr. Kipling, has gained distinction by her fresh and forcible pictures of life in India. She knows the life of the native women and children as well as the more obvious phases of Indian existence, and her forthcoming book, "From the Five Rivers," is described as a remarkable work in its mingling of fresh humor and true pathos. It will be published immediately in Appleton's Town and Country Library.

The next issue in "Whittaker's Library of Church Teaching and Defence" will be a volume of sermons by Arthur Brooks, of the Church of the Incarnation, New York, under the title "Life of Christ in the World." It will be issued September 1st at 50 cents. Thomas Whittaker will publish this week "Little St. Hilary and Other Stories," by Barbara Yechton, illustrated by Minna Brown, and "Mother's Bedtime Tales," by Mrs. Geo. A. Paull.

"Childhood" is another valuable magazine for parents. It is the official organ of the Parents' Association of America. It aims to assist parents to understand the needs of the child in the three-fold aspects of its life—physical, intellectual, moral—that it may grow up to be a fully rounded human being. It aims especially to reach that vast army of young people, who, though intelligent, educated, and well-meaning, each year assume the obligations of parenthood without the slightest preparation therefor. Through papers written by persons who have given especial attention to the study of child-life and child-culture, it will seek to educate parents in their parental duties and obligations. Subscription price, one dollar a year. New York, 78 Maiden Lane.

## Opinions of the Press

*Chicago Herald.*

Poor People and the Pork Collapse.—That in the eager strife of several cornerers to corner each other the consumers should get back a little of the stolen money that should have been left with them for their families and one or more of the conspirators should be themselves pinched is not a subject for regret. It would be the baldest hypocrisy to waste sympathy on "corner" builders. They feel no pity for their victims. Their victims are not people of wealth, but the millions that toil in sweat and must eat the cheapest and rudest of foods. Nor does the criminal heartlessness of cornerers stop with increasing the price of the single food-stuff they lock up that the million may go hungry or be robbed while they take risk to increase their real estate and securities. The rise of one article in the provision market causes a rise in all food-stuffs, and while the wage-earners must pay this robbers' tribute to the conspirators of the provision market they cannot add one cent to the wages that must be sacrificed to the robbers' temporary power.

The poor of Chicago who have been paying "corner" prices for pork and beef, for flour and other necessaries the last few years are shedding no tears over board of trade failures. They need their sympathies for themselves and their families.

*The Lutheran Evangelist.*

Catechising.—Any method of Christian effort which puts into the mind and heart most thoroughly, the pure Word of God as the rule of faith and conduct, will commend itself to the Christian intelligence of to-day. There is a strong feeling of revulsion against anything sensational in religion and a corresponding tendency to emphasize everything in it that is practical. Not only to guard against a religious life in which the emotional predominates, but also to promote an intelligent, joyful, steadfast, and active Christian character and life, the faithful study of the Catechism, as a compend of religious doctrine, is being recognized as a necessity. All denominations of Christians, even those who formerly sneered at the Catechism, are coming to recognize its utility, and are providing such manuals of instruction for general use in their churches. Among methods of indoctrination and sound Biblical instruction in the churches, catechisation is likely to be a prominent means in the Church of the future. The vital connection between doctrine and life in religion is coming into prominence. The unsettling influences abroad, the atmosphere of scepticism, and the general apostasy of the times make necessary the whole panoply of the truth, that our people may become "rooted and built up in Him and established in the faith."

*The Interior*, (Presbyterian.)

Church and Club.—"The denominations are not the Church," says a member of another Church: "they are clubs or associations of men who can work together in harmony of doctrinal belief for a common purpose." It follows that a man who does not find himself in working harmony with the religious club into which he has happened to fall had better join some other club with which he is in harmony; or if he can find none, "he should flock in a club by himself." This has come to be the prevailing theory of late, and we hear it practically propounded in highly orthodox quarters. We wonder if this new view has silently supplanted the old doctrine of the divine authority of the Church organism. It verily seems so, for we hear nothing else said of late. Of course, if it be true, then each religious club, conventionally called a church, is a law unto itself, and may enact any laws it pleases, and whoever does not like them can go elsewhere. We have never so understood the nature of the Church. We understand it to be a divine institution which can originate no laws, but can only enforce the laws of its King and Head—that Christ is the sole law-giver. If this be so, and the divine authority only be enforced, then no man can rebel without rebelling against Christ. We must admit that this is our view, though it does seem to locate us as living in a past age, when the Church was held to be the body of which Christ is the head. This is not saying that the Church may not adopt temporary expedients to meet the emergencies and organic necessities of the time.

# The Household

## "He shall Carry the Lambs in his Bosom."

BY FANNIE BOLTON

Sae weary was I wi' my burden o' care,
Wi' failures sae mony, wi' sorrows sae sair,
No strength in my heart to attempt ony mair;
And I sat doon in tears in a heavy despair;
"He shall carry the lambs in his bosom."

I started up, looking to left and to right,
What one had slipped by in the gloom o'the night?
Wi' sic comfort o' love, like an angel o' light,
Speaking close to my ear in a whesper sae blight—
"He shall carry the lambs in his bosom."

But no one was nigh, and I wept on again,
It was naught after aw' but a thought o' me ain,
Ah! once in His bosom sae glad I had lain;
But noo I was wounded and covered wi' stain,
And 'twas pure lambs he laid in his bosom.

I was way worn and weary and growing sae old'
And had slipped far behind aw' the sheep o' the fold,
And the hills were aw' damp and the skies were sae cold,
And I'd wandered mesel' to the cruel-brier'd wold;
And 'twas wee lambs he hid in his bosom.

But, oh! as I wept for the shepherd's ain crook,
I reached up my hand and got hold o' the Book,
"My wee ones," I read, through my tear-blinded look,
And sic comfort my heart in the utterance took—
"He shall carry the lambs in his bosom."

And I read o' the sheep that went wanderin'away
And the shepherd left aw"for the one gone astray
And he toiled over rocks wi' bruised feet night and day,
Till he found the puir lamb, and it quiverin' lay,
To be carried safe home in his bosom.

"It's mesel! It's mesel! It's nane ither than me!
I'm one o' his little ones, weak as I'm wee;
And I'm bleatin' for him, and he's comin' to see
The puir lamb wha has strayed, and he's sayin' sae free,
How he'll carry me up in his bosom."

Oh! up in the breast o' the shepherd! his breast
Is a throb wi' sic love! It's a weary bird's nest;
It's mair than a mither's compassion, sae blest;
It's a place where a puir, weary lammie may rest
And be carried along in his bosom.

He'd na ha'e us work in the brier and the woe;
He'd just ha'e us trust when the bitter tears flow
And sob on his breast, and his ain comfort know;
And he'll hap us to rest when too weary to go,
For he carries the lambs in his bosom.

*Chicago, Ill.*

## A Child of the Covenant

BY VIRGINIA CASTLEMAN

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### CHAPTER XV

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."—*Gospel of St. John.*

But Miss Roy had something to say on the subject of a postponement of the marriage, being persuaded that a long engagement would be both tedious and unnecessary for all parties concerned. "Mr. Seymour has waited long enough for this happiness, and I wish you to enjoy your young married life while you may. Child," she continued sadly, "all my early life was marred by one fatal mistake. I loved a man who was brilliant, handsome, and fascinating, but unworthy of the affection of a true woman. I would listen to no appeals of my friends, calling their kind intervention a slander against him. When the blow came and I found him all, and worse, than they had told me, I was heart-broken; my pride refused consolation, for the idol of my life had fallen, and none could raise it up again. Instead of living ennobled by sorrow, I became embittered; for years I doubted my most faithful friends; and one, the truest of them all, I sent away with words of anger I would give my life to recall. He never uttered one reproach for the love he had lavished upon me while I yielded to the infatuation of another's worthless avowals; but went from me saying that he would always believe in me, and so long as I cared for no one else, he would have hope; that he vowed never to marry any other woman while I lived. I disdained the idea that a man could keep a vow like that longer than the passing hour, and said I knew he would be taken with the first pretty face that came along, for my lack of beauty was another bitter pill. But he loved me for myself alone, as time has shown me, and to-day is as ready for my coming as ever in the years of my youth. Marion, I have come to trust him at last, for he has a record as honorable as ever graced the pages of knight-errantry; and I, after years of struggle against conviction, am bound to acknowledge that his Christian motives have kept his life free from all stain; you understand now why I hesitated to-day to reward his faithful service. I feel unworthy of him whom once I spurned. To-morrow is our forty-second birthday—your mother's and mine; no threads of gray are yet in my hair, but the heart of youth is gone. It was crushed by one fatal blow, and never again has felt the old joyous thrill; gay I have often been since then, the leader of brilliant companies, but, under the mask I wore, existed an endless sorrow. Time and experience have changed my ideals; the heroes now are those that wear the spotless robe of virtue, however homely the wearer's face. Your love has done more to soften me than any other influence of my life. Oh, Marion! you are indeed a 'child of the covenant;' prize that priceless inheritance above all else. My childhood's home was not a happy one; peace never entered its dark portals, but I draw the veil over the errors of the dead. When you came to share my home and heart, I wished that you should follow in my footsteps. Gradually I learned that like your mother you possessed a courageous soul beneath that gentle exterior, and I watched your struggle with doubt and unbelief as if I myself were experiencing anew the terror of darkness. If I could have prayed, my prayer would have been that you might retain your child-like faith in the God who was to me unknown, for I knew that otherwise your peace was gone forever. Your faith triumphed. I have watched you often since to note whether the victory was a lasting one, and I have never seen you waver. I am glad beyond measure that you have a future before you that calls into play the nobler energies of your nature. As for me, if James Hallowell will take me as I am, groping in the darkness which I have myself helped to create, I am determined to try to atone in some measure for the past. It is hard, hard, for one who has spent twenty years in steeling her heart against religion, to find its joys in a moment; that time of comfort may never come for me. Enough if some faint rays of truth illumine my later years; 'tis more than I deserve."

At the name of Hallowell Marion started and amazement was depicted on her countenance. She had seen him but once, soon after her arrival in Washington six years ago, and so well had her aunt guarded the secret, that the girl had given him but a passing thought. Now she recalled with pleasure his kindly face and courteous manners, and rejoiced in her aunt's decision.

"When will he come, Auntie? Oh! I am so glad! Never was there more deserving knight than he. It does a woman's heart good to know such constancy exists in this changing world."

"He is waiting for a message from me, and that message went on its way an hour ago. You see now, darling, why I wish you to marry young, before your heart grows hard."

"Aunt Addie, no one would ever accuse you of being hard-hearted or selfish," Marion stopped suddenly, remembering how but a few years since those very traits in her aunt's character had pained her and threatened to alienate their inner lives. Yes, her aunt had changed. Thank God for it.

And Mr. Hallowell came that evening. Marion would have known him anywhere though his hair and flowing beard had whitened in the few years since their first meeting.

"I do believe you are more excited over your aunt's marriage than your own," declared John Seymour one day when Marion had been talking eagerly about the affair.

"It really is more romantic, don't you think so?" asked the girl archly, her eyes sparkling with merriment at a sudden remembrance of his lame defence of Claude Wilton.

"I wish you had never read the Courtship of Miles Standish!" her lover ejaculated with a comic attempt at melancholy. "Never mind, little one, I shall prove to you that I can be as devoted as Uncle Hallowell."

"Would you like the opportunity," she asked.

"Marion!" he exclaimed reproachfully,

"You see, they will be married first, of course," she continued, ignoring his wounded look.

"I can't say that I do see," replied Mr. Seymour, with an injured air. "Please state your reasons, Miss Martyn."

"Firstly, because they're older and more experienced; secondly, because they've waited long enough and we haven't."

"I dare say."

"And I am determined," continued the young lady in a conclusive tone, "I am determined that Aunt Adelaide shall be married before we leave Chicago and not disappoint 'Uncle Hallowell' any more."

"Suppose we have a double wedding here in the hotel parlor," suggested the rather irate lover.

"That would be charming!" was the sarcastic rejoinder. "No; I shall be married from Dr. Thornton's next year sometime; Aunt Rena and I have talked it all over. You certainly don't expect to be engaged less than a year?"

"It seems that my wishes are not consulted."

And then these two foolish people laughed, and ended this their nearest approach to a lover's quarrel.

The following spring the usually quiet house on Gates avenue, Brooklyn, was in a bustle of preparation for Marion's wedding. Guests began to arrive early in May, among them Mr. and Mrs. Hallowell, of Chicago, and John's mother and father of the same city. The wedding day was set for the fifteenth, and Claude Wilton was to be best man.

Of gifts that came to Marion at this time, there was one which she valued most of all, for the sake of the generous-hearted friend who in distant lands remembered her without bitterness. It was a star of pearls upon a tiny gold pin, and in the centre of the pearls glowed a precious sapphire that well matched the eyes of the bride-elect. Marion showed the gift to John, and tears glistened in her eyes at the thought of Harold's loneliness. There had been but one magnet to draw him home, and now that was removed, he felt that "home" and "native land" were to him unmeaning words.

There was one other to whom Marion's heart turned at this time; she had not been able to visit Olivia since her return, and this she considered one of the last duties to be performed before she allowed herself to be wholly absorbed in her own happy life.

In the asylum, life moved on more smoothly for some of the inmates than it did for many burdened hearts in the world without. For Olivia there was no anxious care for the morrow, no regrets for the past, and no fears for the future. Hers was simply an existence without the joys or griefs of humanity; it was, in fact, a total unconsciousness of any world but her own room. It might seem almost happiness, the absence of sensibilities, which is a state sometimes invoked by those who suffer and enjoy intensely; yet who, no matter with what bitterness he looks on life, who would exchange with the imbecile? In one instance alone Olivia was to be envied. No matter how frequently her mind wandered in helpless confusion among the mazes of struggling thought, there was one knowledge she had never lost, one ray amid the darkness, and that was her faith in God. It would have melted any heart to hear those usually feverish lips repeat with calm and forcible earnestness, "The Lord is my Shepherd, I shall not want," etc. Past understanding are the ways of the Lord, yet we know He does provide.

The dear old professor had listened to to the persuasions of his former pupil and had promised to play the wedding-march. "Not Mendelssohn's nor Lohengrin's, but the march I used to hear you play so often. I love the memory of those grand chords!" Marion has written.

"It is the air in the Tannhauser of which Mees Martyn speaks, yes, I feel sure of it!" and sitting down at his beautiful piano, the dearest friend of his life, Professor Schmidt forgot the outside world in listening to the melodies his fingers brought forth. It was long months since he had played that air, and Wretch, who had become reconciled to his new home, since Miss Roy had sent him as a farewell present to her friend, Wretch recognized the march.

"Where's Marion?" he shouted, flapping his wings indignantly.

"You are a smart bird, after all," said his master, laughing as he rose from the piano and lighted his pipe.

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"Ugh!" groaned the parrot, subsiding into a meditative state as he watched the curling smoke. "Ugh! women never are where they're wanted!"

"You are right, old fellow," said the professor, and a long silence ensued.

CONCLUSION

Thanksgiving day of the following autumn dawned beautifully clear; even the occasional gusts of wind that swept the air could not mar the crisp brightness of the morning. The rectory at Harlem had become accustomed to a second "John and Marion" in many respects resembling the first.

The church was appropriately decked with the fruits of the field for the celebration of the festival of the Church's Harvest Home. After the conclusion of the services, John Seymour addressed his people upon the blessings of thanksgiving, and his heartfelt words stirred many a dull heart that day to generous action. There was a note of joy in the ringing tones of his voice which touched a responsive chord in Marion's heart, as she sat quietly drinking in her husband's voice, and unconsciously encouraging him with her earnest gaze. So many causes for thankfulness! She could never before have rejoiced as she did that day with a peaceful joy that could not be disturbed.

The benediction pronounced, the congregation quickly dispersed, some few lingering to greet the sweet-faced young woman in the minister's pew.

At length Marion was left alone, and after a moment spent in silent prayer, she arose and went to meet her husband, who, coming through the vestry room door, had paused to watch the kneeling figure, with the softly radiant light from the eastern window lingering upon it.

Silently they walked down the aisle, and with clasped hands stood beneath the memorial window to her father. It was a beautiful church which had succeeded the little mission that had been the scene of John Martyn's early labors, and fitting did it seem that the memorial to his faithful services in the Master's cause should bear this simple inscription:

Reverend John Martyn,
Born Oct. 2, 18—, died Aug. 10, 18—.
In Memoriam.
"He being dead, yet speaketh."

Yes, though dead, he had indeed spoken; not only in the work begun with earnest, patient toil in a seemingly barren field, which work had increased like the mustard seed into a mighty tree, the visible Church of Christ; not only in the memory of those who had labored with him, and paid this tribute of loving gratitude for his noble example; not only in these things did he still speak to men. But in the heart of the little child so tenderly loved, and whose infant steps he had guided up to God—in her heart, through life, had lingered the influence of his love, in her very darkest hour (and there had been more than one) she remembered always the words he had taught her lisping lips to say: "God loves you, Marion."

It was she who first broke the silence. "We will not let any sadness mar this, our first Thanksgiving Day together. My heart is full of joy; I pray only that I may be worthy of my father's love—and yours." In a low tone John Seymour repeated the words of their favorite poetess:

"Beloved, let us love so well,
Our work shall be the better for our love,
And still our love the sweeter for our work,
And both commended for the sake of each,
By all true workers and true lovers born."

FINIS

*A SENSATIONAL STORY*

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequalled as a food for infants. Sold by Grocers and Druggists.

# Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

## Mollie's Birthday

BY L. E. CHITTENDEN

"Oh Mollie," said mamma as she was dressing Mollie on her birthday morning, "something nice happened last night when you were asleep, and here is a little note from your Cousin Annie telling you all about it."

This was the note:

"DEAREST MOLLIE:—My lonesome spot is all gone, 'cause mamma and the loveliest dollie you ever saw has camed home from Europe last night purpose for your birthday, and you're to come over right square off soon's you can to take a birthday lunch and see your new niece. Mamma's writing 'cause I'm too shaked up.

Yours,
ANNIE.

P. S.—She cries and sings, 'sides having the loveliest clothes, the dollie I mean."

"I don't feel very well this morning," said Mollie, shortly after mamma had read the note to her. "And I don't like my Cousin Annie's much as I used to; 'sides I'm just 'shamed of my old doll Eunice, and I can't get her party dress to fit, and I don't think my birthday is very nice."

This made mamma very sorry, and she finished dressing Mollie with a sober face.

"Aint you sorry I'm not feeling well and having such sorrows and troubles, mamma?" said Mollie, thumping Eunice down in a chair so hard that her eyes shut up and stayed shut for a long time.

"I am sorry my little girl is letting naughty thoughts get in her heart this lovely sunny birthday morning," said mamma, going out of the room.

So Mollie went out doors with a sigh, and sat down on the steps, while her little white puppy came running to meet her. "Go right away," she said crossly, "I've got a blind child and lots of worries, and you are frisking 'round 's if you did'nt care." But the puppy all at once made a lunge at poor Eunice, who was dangling loosely in her mother's arms, and ran off with her into the garden with Mollie in hot pursuit. After she had succeeded in running him down and getting Eunice away, she was delighted to find the dollie's eyes wide open, and then all at once something happened and Mollie's eyes were opened too.

"My sakes, Eunice dear," she said, hugging that long-suffering doll, "I've been very mean all the morning. I b'lieve I've been jealous 'bout Annie's doll, and here I've got you, precious, with your eyes all open, too, I'm prezactly 'shamed."

So it was a happy Mollie, after all, who went to Annie's house, but when she found that Aunt Fanny had brought her a doll just like Annie's, she turned very red and said in a little voice: "I don't deserve it a speck, Aunt Fanny, 'cause I felt awful 'bout Annie's doll, and my Eunice most died of blindness and puppy shakes, too, so afterwards I was 'shamed."

"That's a brave thing to tell, dear," said Aunt Fanny, "and I think you do deserve it."

"Oh thank you," said Mollie, "'cause she is the loveliest dollie, and I'll just love her if you're sure Eunice will know that I love her, too, just as well as ever." And judging from Eunice's smiling face, she understood.

## Dignity of the Church

A certain bishop (we will call him Bishop Jones; in his younger days he had always been John Jones to his companions), who presided over a diocese in the provinces, was known alike for his kindly wit and the dignity with which he maintained his position. One day, while making a tour of his diocese, a reception was accorded him in a small out-lying country district. As the Bishop was passing through a doorway, an old veteran, without rising from the chair in which he was seated, extended his hand, saying:

"How d'ye do, Bishop Jones?"

Whereupon Bishop Jones, with a vigorous pull, brought the man to his feet, and replied: "When you say 'How do you do, John Jones,' you may keep your seat if you like; but, my dear sir, if you say, 'How do you do, Bishop Jones,' you must rise to your feet to do so."

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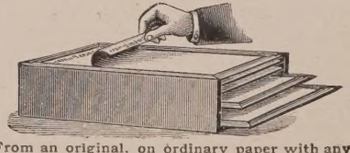

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## Financial News

Indications all lead to much better feeling, and general improvement in finances. While the convening of Congress has not caused any unusual disturbance, one way or the other, the feeling prevails that the pressure is strong enough to compel Congress to repeal the "Sherman Bill" without compromise. While there is still some doubt as to complexion of the Senate, it is reasonably sure that the majority in the House is anti-silver, but until the vote is taken in both houses there must exist more or less uncertainty as to the outcome of the legislation.

The very heavy importations of gold this week, in conjunction with the $15,000,000 of the previous week, has lowered the premium rate for currency to one and two per cent., with a great falling off in the demand, and it is more than likely that at the end of the next ten days the premium will have disappeared altogether. That we are approaching a more normal condition was evidenced the latter part of the week, by the appearance of some time money in the market at six per cent. flat, that is to say, without an added commission for making loans. Should the supply of time money continue to increase it will undoubtedly have the effect of giving much better market values to securities, for the reason that the present low prices and numerous "bear" raids on the market were only sustained by the inability of banks to furnish buyers with funds with which to carry stocks and bonds.

There has been a large falling off in the number of bank failures throughout the country, and the most disastrous feature of the week has been the closing down of manufacturing plants, thereby throwing thousands of wage earners out of employment. But even this is regarded as temporary, as the supply of manufactured goods will shortly be far behind the demand. It is reasonably plausible to presume that the backbone of our financial disorder has been broken. C.

*New York, Aug. 12th, 1893.*

**The Greeley Polar Expedition**
braved the terrors of the Arctic Zone and pushed farther North than man had ever trod. The

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BOVININE

Typewriter and sewing machine girls, who bend over all day, should take it night and morning. 86

### Toilet

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### Household Suggestions

KEEPING FRUIT AND VEGETABLES.—It is surely of as much consequence to know how to keep fruits and vegetables as it is to know how to produce them, and yearly more and more thought and attention are bestowed on the subject of their preservation. It appears that experiments in France have shown that fruits and vegetables stored under ordinary conditions, but heavily dusted with lime, will resist decay for a long time. Potatoes layered in lime kept for fourteen months, and were in as good condition as when dug. Beets, onions, apples, grapes and quinces similarly treated kept well for varying periods, but all for several months longer than they would have done ordinarily. The lime keeps away moisture, prevents the fruit from absorbing unpleasant odors, and destroys any microbes that may have found a resting place upon the skin or about the stem. This is a preventive within reach of all, and much cheaper than cold storage.—*Mirror and Farmer.*

HOME-MADE JARDINIERE.—A simple jardiniere can be made from a cheap pressed glass preserve dish, with an ordinary tin pan to fit inside of it. Punch holes in the bottom of the pan with a nail and hammer, put in a few bits of broken pots and charcoal, then fill with light leaf-mould, and plant with lycopodium, putting a small maiden-hair fern in the centre, or a Chinese primrose, if you prefer blossoms. The bottom of the glass dish being concave, will receive the water which drips through the flat tin pan.

A METHOD OF REMOVING GRASS STAINS.—During the summer months it is a common thing to have more than one light dress stained by the grass. Such marks are easily removed with alcohol. Put a little of the liquid in a saucer and wet the stained part with it. Rub well, and the green will disappear.—*Ladies' Home Journal.*

NATIVE East Indian cooks adopt the following method to distinguish mushrooms from toadstools and poisonous fungi: A silver coin is thrown into the water which boils the mushrooms, if the metal retains its color the mushrooms are pronounced safe, but if it turns black, with a coating of rust, the plants are condemned.

KEROSENE will take iron rust and fruit stains from almost every kind of goods without injuring the fabric. Wash the soiled spot in kerosene as you would in water. The spots must be washed in the kerosene before they have been put into soap and water, or it will do no good.

CARE OF THE PIANO.—To keep a piano case in good order great care must be taken in the application of so-called "piano polish" which is constantly being offered for the purpose of making the instrument look bright. A very little polish should be used, and that must be rubbed off well with a soft woolen cloth. The best way to clean a piano is to use lukewarm water, and a fine oil chamois. Go over the case a little at a time and rub dry with your chamois skin. Bruises may be removed by the application of a little pumice stone. Always use a silk duster for a piano.

SCOUR flatirons with brick dust or sand paper, wash in hot soapsuds and wipe dry while still warm. Save the waxed papers that come around soap, prepared cocoanut, etc., and use them to wipe your flatirons on while you are ironing.

IF a carpet has grown dingy and soiled, take a pail half full of hot water, put in a tablespoonful of ammonia, give the carpet a good scrubbing with a new scrub-brush, and it will be greatly improved.

A SCANT cup of butter will often make a lighter cake than a full cup.

Milk is better for being kept over night in small tins than if a larger quantity is kept over in one vessel.

It is better to keep baked pastry in a cupboard rather than in a refrigerator, as it would be apt to get damp and heavy in the latter place.

To keep jellies from molding, cover them over with pulverized sugar to the depth of a quarter of a inch. They will keep for years if this is done.

China may be mended so strong that it will never break again in the same place. Make a thick solution of gum arabic and water, and stir in some plaster of Paris until the paste is very thick; apply it with a brush to the edges of the broken china and set them carefully together, tie a string around them and set away for three days.—*Good Housekeeping.*


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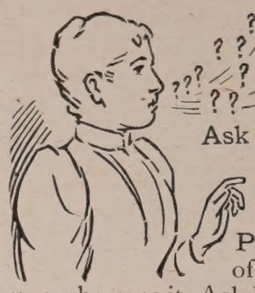

Ask Some Questions about Pearline, of any woman who uses it. Ask her what she thinks of it, and whether it's quite safe to use, and if washing and cleaning is any easier with it. Ask her how the clothes look and last, when they're not rubbed over the washboard. Ask her how it would seem to go back to that eternal rub, rub, rub, now that she has got rid of it. If she has used Pearline faithfully, and just as directed on every package, she'll probably have one question to ask you: "How in the world do you manage to get along without it."

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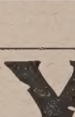

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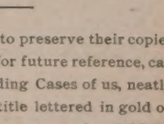

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